





ARMILOGIA

SIVE

ARS CHROMOCRITICA.

THE

Language of Arms

BY THE

COLOURS & METALS:

BEING

*Analogically handled according to the Nature
of Things, and fitted with apt Motto's to the Heroical
Science of Herauldry in the Symbolical World.*

WHEREBY

Is discovered what is signified by every Honourable
Partition, Ordinary, or Charge, usually born in Coat-Armour, and
Mythologized to the Heroical Theam of HOMER on the
Shield of ACHILLES.

A WORK of this Nature never yet extant.

By SYLVANUS MORGAN Arms-Painter.

Est aliquid prodire tenus, si non datur ultra.

LONDON,

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Everſden at the Greyhound in S. Pauls Church-yard, 1666.







TO THE
RIGHT HONORABLE

EDVVARD

Earl of
MANCHESTER, &c.

Lord Chamberlain to the King's most Excellent MAJESTY, one of the Commissioners for the Office of Earl-Marshal of England, Knight of the most Noble Order of the Garter, Chancellour of the University of Cambridge, and one of his MAJESTIES Privy Counsellours, &c.

Right Honourable,



His Arrogant desire of mine, grounded more on your Heroick Virtues, then my private Ends, promiseth me your Honours Acceptance of this Expression of my self in these Faculties; not much besides my Profession, indebted more to love then ability, sets my ambition a pitch higher then my nature,

THE EPISTLE DEDICATORY.

sure, in presuming to present to your Honours hands these unworthy labours. The Language of your Arms speaks you every way a good Patron, the Griffon representing a good Guardian, the Eagle a noble President, and the Lozengies are Symbols of Nobility; the quickness of whose Lustre shews from what Rock they were hewn. Vouchsafe then, Great Mount-acute, as the generous Eagle, at once, to view and protect, under the wings of your Honours Name, this Infant of mine, which was consecrated yours in the first Conception, wishing it no other fate, then that if it deserve not to live with your Name and Memory, it may dye by the Martial Law of your dislike: and though for the want of that Law many have sown Dragons teeth,

Crescitque seges clypeata virorum,
this Land hath abounded with Men Armed, assuming to themselves these Ensigns of Honor: yet seeing your Eagle seems to resume her youthfull habit, and triumph over Time and Ruine, and the best part of my Endeavours stand engaged to your generous Fraternity, I hope your indulgent Pardon and Acceptance, choosing much rather to lay myself down at your Honours feet, then to be brought before you as a Criminal to Honour, who alwayes was

Your Honours in all Duty and
Service to be commanded,

SYLVANUS MORGAN.



To the READER.



Gentleman of the first Head, faith *Hermes*
one, (except while the *Spaniard*
swells, in being the Son of his own
right hand) is seldome known to
refuse the *Herauld*, more than the Nobles of
Rome could *Virgil*, after he had so solemnly sung
their Extraction from *Elysium*; and *Cesar*'s from
the Gods.

----- *Deus Nobis hac otia fecit.*

Asid. 6.

And, if in my *Armilogia* I have seemed to gra-
tifie all, and flattred many, by the opinions of
Good Bearings; I hope they will bear also with
Me, if I take Leave to talk of whole *Fields* of
Gold and Silver possessed by the Heroes: I hope
they will accept of the *Golden Branch* from *Si-
bylla*; *Painters* and *Poets* are to be excused upon
Ben Johnsons account;

----- *Poet never Credit gain'd*

By writing Truth; but things like truth well fain'd.

Mira

To the READER.

Miracant, sed non credenda Poetæ.

There were three most noted *Epoches*, or Computations of Times amongst the Antients; higher than which Profane Story gives no light.

Dr. Symon. The first was the Expedition of the *Argonautes* to *Colchis* for the *Golden Fleece*, which happened in the fifteenth year of *Gideon*, and of the *World* 2743: and before our *Saviour* 1260.

The second was from the *Theban* Warr, which was 42 years after: and the last from the *Trojan* War, which was undertaken by the *Greekes*, in the 19th year of *Iair*, Judge of *Israel*, in the year of the *World* 2812, before *Christs* time 1191: These three Memorable Expeditions administred Matter to the Heroick *Muses* of divers famous Writts; the *Gests* of the first were celebrated by the *Greek Muse* of *Apollonius Rhodius*, and by the *Latine* of *Valerius Flaccus*; the *Theban* War was sung by the Sublime *Papinius Statius*; and the *Trojan* War was the *Theme* of the Great *Homer*, a Subject of *Armes* and *Blazon*.

Shields Thickned with opposed *Shields*, *Targets* to *Targets*
Nail'd,

Bealmes stuck to *Bealmes*, and *gan* to *gan*, grew they so
close assail'd.

And afterwards imitated by *Virgil*, the Prince
of

To the READER.

of the *Latine Poets*, in whose *Aeneid* you have a Patterne of *Virtue*, and of *Armes*, the Ensignes of *Virtue* and *Nobility*; *Mille vides Galeas, Clypeosque, insignia mille*: you have also in *Homer* the *Lineall Genealogies* of *Greeks* and *Trojans*, wherein *Aeneas* himself Sings his *Genealogy* from *Iove*, which Married *Electra*, Sister of *Morges*, King of *Italy*; which *Jupiter* was called *Cambo Blascon*, and was King of *Italy*, by the Gift of *Morges* his Wifes Brother; he was Son of *Atlas*, or *Keitim*, or *Jupiter* of *Creet*, called *Italus*; he was the Son of *Dodoneus*, who was called *Saturne* of *Creet*; and he was the Son of *Tharsus*, who was the Son of *Keitim* or *Helifan*; he was the Son of *Javan*, Father of the *Gracians*, whom *Berosus* calleth *Ion*; and *Iarvan* was Son of *Iaphet*, second Son of *Noah*; he was also called *Iapetus*: and the *Britains*, by their antient manner of Fight, seem to derive their *Genealogy* from *Aeneas*, as well as the *English*, who claime to be descended of the antient *Saxons*: and though I have heard that bruit of *Brute* cryed down by many, well seen in *Antiquity*, as well as the *Tale of Troy*; yet *Virgil* being so perfect an *Idiome* of *Heroicall Actions*, I cannot but allow both in my *Heraldy*: Though I must confess, with *Dr. Case*, that *Ruina Bangoriensi gloria Walliæ nebulata fuit*: And *Chronologers* scarcely agree, when *Troy* was taken. If there be any so valiant as the *Greekes*, as

to Preface
ad Elibick.

to

To the READER.

to wage War against the Britains, as Trojans, for their usurpation of the Lady Truth, and Prevail; yet I fear they will hardly find her there: though in the Story of Jeffery of Monmouth there be a brave Theme for one that would much vindicate the Reputation of his Countrey-Men; and, whether the Britains have had the same Fortune of the Trojans, I shall leave to Chronologic,

Pala Albion

*Aut venit, aut videt, aut vicit Brutus! Amœnæ
Albioni impositum à Bruto Brytania Nomen.*

Whether

*Brute at Brutania anchor cast,
Coasted or Ken'd, or conquered last.*

Or whether the Trojans were the Planters of Italy, shall not trouble; me only, if it gratifie Cæsar and the Romans, as an Exhortation from Effeminacy, and stir up to Manly Exercises, it is the Proper Work of Herauldry; and *Armes do Speak*, therẽ being nothing borne in *Armes* but may be found on that *Shield of Achilles*; nor any thing, of Noble Extraction, but is Sung by the Bard *Virgil* in the *Genealogy of Æneas*; and if I have not the Applause of a Pencil, that *Painting* is able to teach others to *Paint*; I may assume that of a *Cole*, that draws the dead Lines, which first
pourfoil

To the READER.

pourfoil the Designe; which, though they be expunged by the *Colours*, and lost in the Picture, yet they lose not their Vertue of prescribing Order to the *Colours*, and giving a Rule to the Design. *In Magnis voluisse sat est*; Ajax wore his *Shield of Hides* without Ornament; horridly negligent *Achilles*, that had his *Studded* with *Diamonds*, was not therefore less strong, because more beautifull: none is to abandon the Enterprize for the Difficulty in the beginning; If I, like *Geographers*, in their Protractions upon Maps, make the same use, as *Plutarch* doth (in the Life of *Theſeus*) in excuse of his Pen, draw obscure Lines at Random, and Write *Terra incognita*; I may very well obtain your favour, having so many *Fields* to Surveigh (for when he began to Write of the Lives of the Noble *Hero's*, he could not one by one particularize the Enterprizes with which they acquired the Grandure of their Names, and the Glory of Immortals, because *Antiquity*, and *Oblivion* its follower, rendred many places unknowne, many parts of their Lives hid and obscure) even my *Sphear of Gentry* hath moved it self round.

Think no more on what is past,
Since Time in Motion makes such hast,
It hath no leisure to discry
The Errors which are passed by;

B

To the R E A D E R.

I have purposely writ this small Tract as a Supplement to that *Sphere of Gentry*, and by the way have brought in those *Mottoes*, used by the Abbot of *Picinelli* in his *Mondo Symbolico*, because the whole Art of *Herauldry* is nothing else but the *Symbolical World*, and every Charge on the Shield is the Language of the Creature, not understood till they were most judiciously Blazoned by the Natural Philosophy of *Solomon* in his words that he spake of the Heavens 99. the Earth 97. the Elements 101. the Sun 141. Moon 142. Stars 148. Planets 141. Comets 155. Meteors 154. Beasts 177. Birds 163. Fish 172. Fowl 169. Insects and Herbs with Trees 130. Plants 132. Mines 136. Minerals 134, &c.

Ridley's
View.

Skill in *Armoury*, although it be a thing now almost proper to the *Heraulds of Arms*, who were in old Times called *Feciales* or *Caduceatores*, because they were messengers of war and peace; yet the ground they have is from the *Civil Law*, to whom belongeth the ranging every man into his Room of Honour, according as his place requirereth, onely the *Heraulds* do give Notes as it were of their Ranks and Degrees, noting by those *Ensignes*, as it were, the *Law Civil*, in respect of Treaties between Prince and Prince, in *Marshall* Causes, concerning Captains and Souldiers, and concerning the Bearing of *Arms*, as some being of publick Dignity and Office, as of *Bishops*, *Ad-*
mi-

mirals, &c. or of especial Dignities, as of *Kings* and *Princes*; so lastly of private men.

As by Trumpets and Drums; That there be Solemn Denouncing of the War intended, to the end, that all dissenters may withdraw in time: and, to divert other Nations from adhearing, that it be prosecuted by just and Honourable wayes; without Treachery, Corruption, Breach of Faith, Poyson, or Secret Assassination; which the Gallant *Romans* did disdain to act, though for never so great a Victory. *By Crosses and Saltires*; That all Articles and Capitulations made, be strictly kept and observed by *Christians*, even towards *Turks, Pagans, Jewes, or Infidells*. *By plain lines*; That they be Interpreted in the plainest and most equitable sence, without any Art, or subtilty at all. *By Honourable Ordinaries*; That an Enemy, after he hath yeilded himself, be not killed; but kept alive for Ransome: that, what is gotten from the Enemy, is good and lawfull Purchase, though it was newly taken from some of our own People, or Confederates; so that it was once brought safe into the Enemies quarters. *Quartring Coats*; As Right to Kingdomes, or Provinces by Donation, last Will, Successor, or Marriage. *Portcullises*; Community, or Property of the Sea, and the Right of Fishing and Trading. *By Checkers, Cantons, &c.* That the Enemies Countrey, when it offers to yeild, be not lay'd Waste, Burnt or Destroyed.

To the READER.

stroyed. *By Battlements*; That when a Towne is to be stormed, Women, Children, Aged, Ecclesiastical Persons, so far as is possible, may be spared. *By Torteauxes; Plates, Besants, Gunstones, &c.* That it be free to Friends, or Confederates, to Trade with the Enemy, so they carry neither Vi-
tualls, Money, Armes, or Ammunition. *By Fretts and Frette*; That Striſtneſs and Severity of Discipline, greater than in Peace, be maintained within the Camp; and that neither Friends Goods, coming in an Enemies Bottome, nor a Friends Ship, though carrying Enemies Goods in Her, be taken as Prize. *By Augmentations and ſeverall ſorts of Armes*; That Priviledges be granted to Souldiers beyond other men; and that the Valiant be advanced to Honour, and admitted to pertake of the Spoyle, which he did help to get. *By Rebatelements*; That the Cowardly be disgraced, the Diſobedient rigorouſly Chaiſtified; the Incorrigible caſhiered: and, that Military Offences, or Contracts and Promiles made between Souldier and Souldier, the Cognizance thereof be in the Court-Marſhall, and to be Tryed by the *Lawes of Armes* only. *By Pally, Bendy, and ſuch like*; Latitude of Territory and Iuriſdiction, by Sea or Land. *By Crownes and Garlands*; That the Aged and Worne-out Souldier be diſmiſſed to eaſe, with Reward and Honour: And laſtly, *By Doves, Green Branches, and ſuch like*

The READER.

like Ensigns of Peace; That Heraulds; or Messengers, sent from the Enemy, be received, and dismissed with safety.

And though in the Beginning Arms and Colours were proper to men of War, to avoid confusion in the Host, to discern one Company from another pag. 13. yet when it came to be a matter of Honour, it was challenged no less by men of peace 103. and as these signs were taken from things *natural*, as is noted before: so also from things *artificial*, as Colours simple 5. and mixed 18. divided by half 26. or quarters 27. or by lines direct cross 28. overthwart 29. wherein Art must follow Nature, as is shewed in the second Chapter, this whole Book being nothing else then an account of what *Silvester de Petra Sancta* in his Epistle gives you in these words, *Dum universam artem tesserariam expositorus, studui indagare originem ejus, dividere ac deinsare Scutiariam 25. Ianias & lemniscos 5. in ea varios ducere, Aves 157. Feras 177. Undas 29. Nubes 34. Astra 145. Stirpes 132. Flores 121. Arma 23.2. Moles 209. Machinas 212. & quas non alias rerum formas exarare, aptare, insuper galeas 2;2. seu apertas seu clatratas 231. seu rectas 231. seu versas & obliquatas 231. fastigiare Serto seu Corona 122. inumbrare plumis & corimbis 168. Crucibus 76. Monilibusque 137. & Vexillis inornare munire Atlantibus 164. Denique Palliolis 232. atque tentoriis prorsus ad Majestatis specimen velare.*

Use of
Arms.

In

To the READER.

* Of Guilford in a M. S. of the Bishop of Canterbury.

In all which things you may find out the *Civil* usage of these so commonly called *Coats* under the military word *Arms*, of which Sir Henry Spelman hath learnedly treated of in *Latine*, and under the Greek name of *Aspilogia*, and joyned with *Upon de studio Militari* in four Books, and also a Treatise of *Johannes de Vado Aureo*, of Arms, all which are commented on by Sir Edward Bishe, now *Clarenceaux* King of Arms: but because the Title of the former doth not differ from mine, so much as *Palma* to *Pugnus*, part of the same thing more large, onely the same thing perhaps much less to be considered, in relation to the undertaker, wherein I do not so much insist upon the rightness of the way, as the virtue of the race, which is directly contrary to Antiquity, as leaving the rules of *Blazon* to what is already published (onely in the margin I have done that also) and in this, labouring to signifie the occult Qualities of the Bearers; For the bearing of *Images* was the proper Ensign of Nobility among the *Romans*, Arms having took their original from those *Images*, and *Colours* being much used in civil Entertainments at home, were also used in the *Circellan* playes, and also were of much use in warlike Expeditions, as to distinction of the well-born: so also for excitation of others to noble Exercises, every Chapter beginning with a several *Colour*, *Shield* and *Border*, with the Letter that stands for that *Colour*.

Fe-

To the R A E D E R

*Felix quitantis animum natalibus aquas,
Et partem tituli non summam ponis in illis.*

Now as they are things without us; and perhaps at first, and now too often assumed either without advice of the *Judges* of Arms, the *Kings* and *Heralds*, or upon mens voluntary assumption, it is not possible I should find out the cause of the *Bearing*, or a mystery in all *Arms*, least like *Corysippus*, in labouring to find out a *Stoical* assertion of *Philosophy* in every fiction of the *Poets*, I should light on a labour in vain. Nevertheless I have in some given thee the probable reason, in others the absolute reason of the *Bearing*, and in the sympathy betwixt the *Arms* and the *Bearer* I have bent the *Shield of Achilles*, as the *Standard* through this *Work*, having on it the example of all *Bearings*, the use of which was the same of *Arms* to preserve the memory of the *Dead*, the same that *Thetis* craved, and *Vulcan* wished to accomplish:

To hide him from his heavy death, when fate shall seek for him,
As well as with renowned Arms to fit his goodly Limb.

For as *Dr. Fuller* observeth, that through time or sacriledge many a dumb monument hath lost his *Tongue* (the *Epitaph*) yet by the *Escutcheons* it hath spoke and told you who lay there.

In

To the READER.

In the Translation of *Virgil* I have made use of Mr. *Ogleby*, and of *Horace*, *Stapletons* Translation: neither have I omitted to make use of Mr. *Sands* his Translation of *Ovids Metamorphosis*. I have at the end annexed a Table of the material things borne in *Armes*, as in the whole Field of Nature, from the *Empereal Heaven*, succeeding through the seven Orbes of the *Planets*, and the four *Elements*, according to the *Dayes Workes* of the *Creation*, till the *Honourable Man* was made; who, in Imitation of *Nature*, doth adorne his *Shield* with all the preceding things; and also his adornments by liberall *Sciences*, not omitting his *Mechanick*, whereby he becomes usefull to the World.

It is a Saying of Divine *Plato*, that *Man* is *Natures Horizon*, dividing between the upper *Hemisphere* of immateriall Intellects, and this lower of Corporeity, and *Nobility*, is that upper *Hemisphere*, bedecked with Glorious Bodies, differing in degrees (as the *Apostle* speaks) whereas *Gentry* is that lower Rank, which also are differed from the rest by *Coat Armour*; and hath this Prerogative in it, that it makes them differ from the baser sort of People: Now, the King, as the *Horizon* is the *limiter* of our sight, and *honour* is the *Meddal* of Majesty, thrown abroad among the people, some of *Gold*, and others of meaner *Mettal*.

Vulcans rich Present, take the like before;
Ne're Human Eyes beheld, nor Mortall wore.

(I)

ARMILOGIA

SIVE

ARS CHROMOCRITICA:

O R,

*The Language of Arms by the Colours
and Metal.*

CHAP. I.

*Of the matter of Arms, viz. of Metal and Colour,
as the first Elements of Heraldry, with their
Analogies to things.*



Having proposed to my self to fix the dig-
nity of *Coat Armour*, whereby it might
be brought into a rule, so as to distin-
guish the goodness of one *Coat* from
another, hitherto not treated of by any
Armes, being ordained at the first for or-
der sake, wherein Nature it self doth
plainly demonstrate, that there is No-
bility of kind. I have therefore taken to my self *Naturam
ducem*, intending plainly to demonstrate the principles of
Nobility or *Noscibilis*, remarkable or notable from the
essential dignities and rebatelements, that by long experi-
ence have been discerned to be eminently good or bad bear-
ings,

*Tenne, a
Border Go-
bonated,
Sable and
Argent.*

C

2
Of the first material Elements of Arms,

ings, either according to the nature of the natural Charge, or Created being, or hapning through the coherence of the Colour, or Metal, Line, or Charge.

Colour upon Colour is false Heraldry, and was palpable even at the first Creation, when darkness was upon the face of the deep : for that was Colour without a Metal ;

*When Jove hides Heaven in Clouds, and sullen Night
Makes no distinction twixt the Black and White.*

Metal upon Metal is false Heraldry, because they invade each others dignity, both OR and ARGENT, being of celestial extraction, and in their own Houses have more essential dignities then in each others ; for then there is a Metal without a Colour.

*Frigida cum calidis pugnant, humentia siccis,
Mollia cum duris, sine pondere habentia pondus.*

Now because Heraldry is conversant about the very same things as Nature is (a Gentleman being no other then a Son of the Earth, yet is raised by the same degrees) I shall first propose as our Learned Countreyman in his *Glass of Universal Causes* hath done, dividing the Field of Nature *Æu divino repleta*, God having filled the Shield of the Universe (or as we say he beareth the Field Charged) with either Animall, Vegetative, or Mineral Bodies. I shall endeavour to shew both the rise, increase, and vigour of every bearing, as also the decrease, termination, and fall in its next cause ; so that in this Chapter, I shall first shew the *Esse Materiale*, in the constitution of Colours, and in the next the *Esse Formale* the disposition of Lines, and then proceed to the *Nexus Materiæ cum forma*.

Dr. Browns
Vulgar Er-
"OMT.

[The Field is] that is to say, the Colour of the Shield ; Colour being nothing else in general, but that under whose gloss and varnish are all things seen, of which no man yet hath beheld the

the true nature : which while some ascribe to the mixture of the Elements, others to the graduality of opacity and light, they have left our endeavours to grope them out by twilight ; nevertheless by those small hints Art becometh helpfull to Nature, so as to preferre one Colour or Field before another : For if you consider the Colours Elementarily, then the *Black* or *SABLE* is to be preferred *Propter antiquitatem & fundamentum* ; but if in the second notion in the graduity of opacity and light, then the *Red* Colour or *GWLES* being made by a greater proportion of light mingled with darkness, must be preferred before the *AZURE* or *Blw*, being mingled with a less proportion of light mingled with darkness, as may be seen by the following Scheme ; and consequently *VERT* or *Green*, being compounded out of two original Colours, becomes by that mixture the lower degree of Dignity ; so that what we understand by the colour of the Shield or Field, is nothing else then the power that that body hath of reflecting light unto the Eye in a certain order and position, being the very superficies of it ; and the reason why *no Coat of Arms can be said to be good without Metal*, is because Light of all all things in the World is the most powerfull Agent upon our Eye, either by it self, or what cometh in with it ; for where Light is not, Darknes is, all agreeing that Colours are inherent and real Qualities, Light doth but disclose, and not concur to produce. *White* things are generally cold and dry, and are therefore by Nature ordained to be receptacles and conservers of heat and moisture, as *Physicians* note ; and so naturally the *Fire* or heat flies uppermost, and is above the *Aire*, that having a degree of moisture more then it : Contrariwise *Black*, and *Green*, which is near of Kin to *Black*, are growing Colours, and are the Dye of heat incorporated in abundance of wet. The *Chymists*, (those Spiritual *Heraulds*) do deliver, that the Salt of natural Bodies doth carry a powerfull stroke in the Tinctures and Varnish of all things, yielding delectable and

Digby of
Bodies,
Cap. 29.

Digby of
Bodies.
Boyls Ex-
periment.

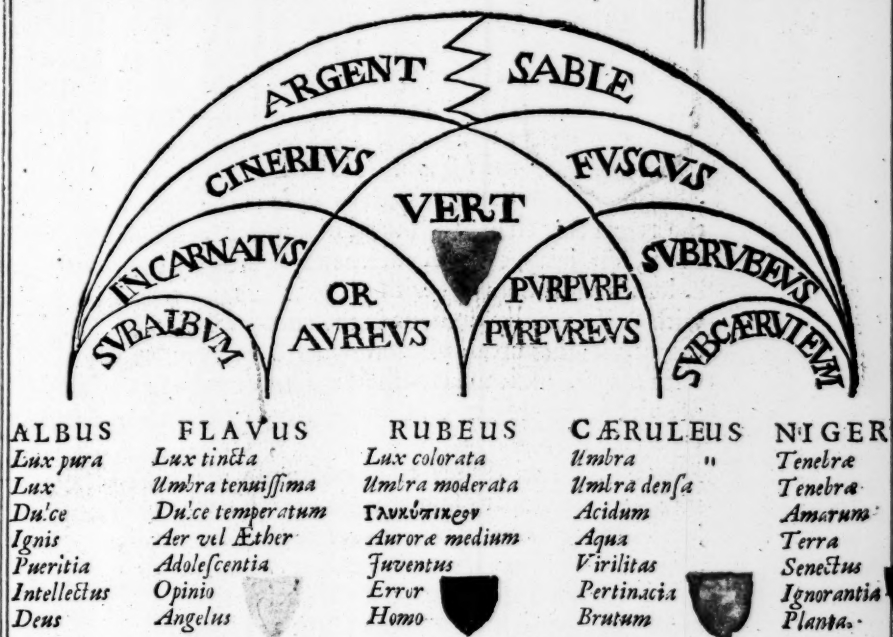
various Colours ; and as Nature is ingenious and subtile in all her operations, so she hath left an Art endowed with the like subtilty and industry ; for *Heraulais* after the example of *Chymists*, finding that nothing can display its own virtue, untill the confusion of the excrements and impurities be throughout banished, have made choice as it were (after the example of Nature) of Water and Fire her Coadjutors in the Generation of *Metals*, which are so much the more perfect, as they have been better mundified and digested in the stomach of the Earth. Hence it is that OR and ARGENT is preferred among *Metals*, and GULES, AZURE, and SABLE among the *Colours*, the others of VERT and PURPURE being mixed, and so of less dignity : So that you see that *Colour* is nothing else but Light mingled with Darknes, which ingeniously they have declared by rational Lines obumbrating as it were the Field ; which Lines I therefore call rational, because *Natura effectum suum attingit Lineis rectis iisque brevissimis*, and therefore the most plain Coat is the most honourable : and because *Color & Lux sub eodem sunt genere, ergo apta sunt in se agere*, as you shall plainly perceive by this Scheme of Colours, described by *Kercher* in his *Ars Magna, lib. I. cap. 2.* and Analogized, wherein the prime Original Colours are opposed by the mixed.

Homer.

*Neptunum contra bellabat Phoebus Apollo,
Adversus Martem certabat Pallas Athenæ.*

*Phoebus Apollo there with Neptune jars,
Pallas of Athens soul with Mars at Wars.*

ALBUS.



Though *Black* be in the last place, yet because it is the foundation of Matter, it is accounted Honourable; and according to the Stoical Principle of the beginning of the World, by reason it doth proceed as it were from the *Hyle* or confused matter, it is accounted but the base point, without being joyned with *Metal*, so that every *Colour* without *Metal* is *Essence* without *Quality*, and *Quality* is more or less noble accordingly.

This *Analogical* Table constituting as it were a *Lable* of five Points, the usual note of the Eldest House, while the Grandfather is living, born over the whole Field. The Field *Corpus luminum est a quo utcumque lumen profunditur*, or the ground on which every line is drawn or thing born: The first is

Argent
plain.



Raleigh's
History of
the World.

OR, powdered.



is the Light, and in this Art is called *Argent*. It is expressed *immaculatum*, unsported, because it consisteth of very much Light, and it is laudable, because it is the Messenger of Peace; and deserves the first place, because *Lumen Qualitatum omnium prima & nobilissima*. It is called in *Hebrew* by a name that signifieth to desire; it simply signifieth

the everlasting charity of the Almighty; and in moral Virtues Piety, Virginity, clear Conscience and Charity; with *Gules*, boldness in all honesty; with *Azure*, courageous and discreet; with *Sable*, wholly studious in the contemplation of Divine things, yielding up all pleasure; with *Green*, virtuous in youth; with *Purple*, Judicature with Magistracy by the favour of the people. It is preferred among Persons eminent for purity, *Quia color albus precipue decorus Deo est*, God being acknowledged by the wisest men to be a Light by abundant Clarity, invisible, an Understanding which it self onely can comprehend; *Deus est amictus lumine sicut vestimento*. They that bare *Argent* among the Greeks were called *Argyraspides*; and those that bare *Or Chrysospidēs*; the *Gold* being tinged with *Red* and *Yellow*, participating both of heat and light in an extraordinary manner, was therefore accounted the most noble Metal lying next the Light, by which *Occultum fit manifestum*.

Or is described by several Points, Pricks, or Atoms, to shew there is no perfection beneath the Skies; for as one saith, It was the silly fondness of Mankind, which made *gilded* and misled Errour more prudentially usefull in the world, then sober and naked Truth. *White* is debased, as you may perceive, when it is tinged with *Yellow*, making the *Subalbus*; and mixed with *Red*, makes the *Carnation*; with *Blue*, it composeth the *Ash Colour*; and being in direct opposition to *Black*, is most fair: nevertheless the Esteem that *Gold* hath gained, is for its more perfect digestion.

tion. *Sermo Dei* (saith *David*) *purgatissimus est, & clypeus omnibus, qui se recipiunt ad eum.* And as *Pliny* defines *Clypeus* to be a part of the *Ecliptick*, so called from being chafed or engraven: it is a fit bearing for dignified persons; in God it signifies *Illum regnare Majestate indutum & celsitudine*; He being cloathed with Majesty and Might, of it self it betokens Wisdom, Justice, Riches, and Elevation of mind, and joyned with *Gules*, to spend our blood for the riches and welfare of his Countrey. Joyned with *Azure*, to be worthy matters of Trust and Treasure. With *Sable*, most rich, constant in every thing. With *Vert* most glittering, and splendid in youth. And joyned with *Purple*, it betokens Magnificence. You may perceive in composition it maketh a kind of *Fuscus* or Smoke Colour, and so is debased. But having spoke of *Metals*, it now remains that I speak of Colours which are known also by their tincture: *Mens agitat molem, Metal and Colour make a perfect Coat-armour*; and Colour is a modification of Light. Now, *Omnis color mundi dicitur nobilior vel inferior duobus modis, vel secundum se, aut secundum quod magis participat de albedine vel nigris*; and in order

Psal. 18.

31.

Psal. 93. 1.

Boyl's Ex-
periment.

Gales, paly.



next is the *Gules* lying in the central point or point of Honour, between the light and darknets; and because it representeth the fire, it is signified by Lines drawn *Paleways* or upright, the fire being the *Esse formale*, or *Vita actus*, flying upward, being aire exalted by agitation; as when *Vulcan* blew the Coals to form the Shield for *Ulysses*.

Through twenty holes made to his Hearth at once

Blow twenty pair,

That fired his Coals sometimes with soft,

Sometimes with vehement Aire.

Hom. 11.
lib. 13.

It is the Note of Power, *Constitu rem in sua claritate, & restitu*

restitu s momentum in suum locum: and presents magnanimity; it is debased by being mingled with *Azure*, and so produceth the *Purple*, and with *Black* the *Subrubeus*, and it is exalted by the Martial Man. The *Azure* being preferred among Ecclesiastical Persons, as one saith, *Multum convenit Episcopis & ceteris viris Ecclesiasticis*, being fit for contemplative Persons, *Quia per ipsum representatur nobilis Aer.*

Azure, barry.



AZURE is distinguished by right lines drawn *barwise* or Horizontal, by reason that line represents the upper face of the *Water*, wherein darknes was upon the face of the deep, yet lying in position higher then the deep, representing the Lap of Nature, and is called *caruleus*, *quasi caluleus*.

Blue Seas the figur'd Skies, the Moon unborn'd,
The Heaven with all its sparkling fires adorn'd.

*Psal. 18.
12.
Job 22. 13.*

If it be mingled with *yellow*, it constitutes the *Green*, and is debased by mixing with *Black*, causing the *Subcaruleum*; and though the *Sable* claim antiquity; yet I shall not presume to determine whether it were before the *White*, seeing the Kingly Prophet saith, *Splendore ejus presentia, nubes & aqua tenebrosa fugerunt*: and the Prophetical King saith, *Dense nubes sunt latibulum ei*. Neither whether it may be said to be a Colour, though it is preferred among Monastical Persons.

Sable, chequy



Omnis privatio est tenebra, saith the Philosopher. *SABLE* they expressed by Lines crossing one another at right Angles, whereby Nature seemed chequer'd, begetting the *Corpus*, the Body, the *Nexus Materiae cum forma* by this manner of Bearing, denoting the Omniscience of the Almighty, *Nox ei ut dies perlustrat*, & *tenebrae ut ipsa lux*; seeing

he brought light out of darkness. It signifies Fortitude, Antiquity, Constancy and Immutability.

Under

*Under the Wind below in SABLE shade
There the Black winged Night her first Egge laid.*

Erat umbra infinita in excelsis. Cælus and Vesta having yet no Issue, Truth being yet in the cave of Time, till old Time fetch'd her forth: Black is the Colour of Wisdom, hidden counsel, Densæ tæbes sunt latibulum ei, Job 22. 12. White represents Eternity, a parte Ante, and Black Time a parte Post; 'Tis preferred because of its direct Opposition to Light, Umbra prima est absens a primi luminis. And when the Creatour



was pleased to stir up both to an actual heat, it produced VERT the Colour of Love and Generation; it is composed of Yellow and Blue, as you may see by the Scheme, and in Lines is described Bendy towards the right hand, because it is according to the motion of the Aire. Lux aurea venit ab Aquilone, the right hand way being that of

Virtue, meeting in the midst of the former figure, constituting Pythagoras his T, in Moral Virtues: it signifieth temporance mirth, youth and gladness.

*Of humane life a Scheme to us propose
Of Virtus path on the right hand doth lie.*

Virgil.

This way tending to Generation is called *Bendy Dexter*, when that on the left hand tending to Corruption becomes the Colour of Mourning, as the same Poet notes,

*—From its Summit the deluded fall,
And dash'd 'mongst rocks find there a Funeral.*

The *Green* is the sacred Colour among the *Turks*, who expect carnal delights in *green* Fields; it is much affected by young persons, because

D

Pal-

Pallent omnis amans, & hic est Color aptus amanti.

Of it self it signifies Bountiffulness in God, *Spiritus Jehovæ implet orbem terrarum*. It hath its Exaltation by participating of Gold, becoming thereby most glittering, representing that felicity which the Heroes enjoy in the *Elysian* fields, at whose entrance *Aeneas* fixed his golden Branch.

*Largior hic campos aether & lumine vestit
Purpureo. —*

Which larger skies cloath'd with a Purple Hue.

Purple being of a magisterial Dignity and Honour, yet coming so near to Mourning, that it is not esteemed in the Shields of the Nobles, it being a Colour of an ill Omen; as *Aeneas* is said to cover the body of *Mysenus* with

Purpureæque super vestis velamina nota,

And over him his Purple garment spread.

Which ever since hath been the Mourning for Kings. Where the Field is Metal, it is as the Light; and where it is Colour, it is as the Splendour; the one as the first Light, and the other as the second. And what is expressed by these Colours and Metals, is nothing else then to strive to excell in Virtue; the *Argent* Piety, the *Or* Justice, the *Gules* Magnanimity, the *Azure* Prudence, the *Vert* Temperance, the *Black* Fortitude, the *Purple* having Sparks of Magnificence, hath a tincture of all the Elementary Parts of the world, of Spirit, Fire, Aire, Water and Earth, understood severally under the names of *Jupiter*, *Vulcan*, *Minerva*, *Oceanus* and *Ceres*.

Pur-



Purple or PURPURE was described by Lives drawn from the left hand, as tending towards Corruption; and this way is called *Bendy Sinister*. And thus God hath made all things double, there are two and two one against another: these last lines crossing one another in the Centre, represents the Animal Spirit of the World. According to *Plato*, the *Agyptians* by the Letter *X* signifie the same thing, that is *Processus animæ mundi*. And these are the ordinary ways of all Separations, which kind of Separations do aime at no other Mark in Coats of Arms, then to sequester as it were the pure Substance (the Gentleman) from the corrupt excrements of the Vulgar, that men should be distinguished by certain Marks of Honour and Virtue, and so to stir them up to the Imitation of Virtue, and raise them from the lumpish and heavy Metal'd terrestrious thicknes to a more ingenious pureness & by this means come to the excellency of those their Ancestours; for it is the property of Nature, *Quicquid genuit in suo genere perfectum esse voluit*.

Purple
Bendy Sin-
ister.

— Quos ignea Virtus

Innocuos vita patientes atheris imi
Fecit, & æternos animum collegit in ignes:

Lucan.

— Whose virtuous ardour guided well,
On earth, in everlasting glory dwell.

The *Agatho-Demon* was that letter by which the *Agyptians* did signifie *Forus Ager*, & was the same from which the *Greeks* borrowed Δ which was that space of ground in the field that was taken in, when the bird *Ibis* stepped along, the legs extended, meeting in the twist, formed a Triangle, whence was the advice of a Catholick Writer, *Pone Delta ante oculos tuos, ut bene sit anima tua*, that is, Set the Fields of your Ancestours before you, to excite you to the imitation of their di-

vine Virtue, mark their steps. The *Field* being the *Orus* the Pasture or the Grass to maintain and nourish the man at Arms to forage in; and though being without a Charge, it hath *Vita Pabulum*; yet consisting of *Metal* and *Colour*, it maketh a perfect good Coat, the *Metal* being the *Spiritus* or *Mercury*, and the *Colour* being the *Genus generalissimum*, the general and common *Genus* of all the *Genera*, comprehended under several names, as followeth.

ARGENT { *Argenteum.*
 { *Candidum.*

OR { *Luteum,*
 { *Croceum,*
 { *Flavum,*
 { *Galbineum,*
 { *Fulvum,*
 { *Aureum.*

AZURE { *Cyaneum,*
 { *Ceruleum,*
 { *Glaucum,*
 { *Casium.*

VERT { *Viride,*
 { *Prasinum,*
 { *Chelidonium,*
 { *Smaragdinum.*

GULES { *Rubeum,*
 { *Puniceum,*
 { *Coccineum,*
 { *Conciliatum,*
 { *Ostrium,*
 { *Mineo,*
 { *Tyrium,*
 { *Roseum,*
 { *Blatteum,*
 { *Purpureum.*

SABLE { *Nigrum,*
 { *Furvum,*
 { *Pullum,*
 { *Atrum,*
 { *Sabulum.*

PURPURE { *Jacinthinum,*
 { *Violateum,*
 { *Molochinum,*
 { *Ferrugineum.*

So that *Colour* is the *Genus*, and is *Notio ad plures differentias pertinens*, and all these words among the *Latines* do but declare a different tincture of the same original *Colours*; wherein the *Salts*, the *Colours* of *Bodies* are sensibly qualified, and receive Degrees of Lustre or Obscurity, and is dispersed both in *Animal*, *Vegetal*, and *Mineral Bodies*, all which He-
ral-

ralary is conversant about, & takes there three sorts of *Blazon*; that of *Planets* from the first, the *Blazon of Colours* from the *Vegetative*, and by *Precious Stones* from the *Mineral*: So that *Blazon* is no other then apt Phrases to signifie powerfull Nature, arming *Mercury* with wings, to shew his readines and volatile Nature, by which he mounteth to Heaven, and after descends to acquire and obtain the virtue of things both superior and inferior, qualifying every Bearing answerable to the Bearers:

Ignem est illis vigor, & celestis origo, &c.

*Whose seeds have fiery vigour, heavenly Spring,
So far as Bodies hinder not with fulness,
Or earthly dying member clog with dulness.*

So that to be full of Charge, is to be empty of Honour; for that which is to be a *Sign* or an *Armorial Mark* to a Man, ought to be very conspicuous, and easie to be discerned, which is impossible without Light, and where it is clogged with fulness. So that the plain Coat is accounted best, *Quia potest in loco distantiori & remotiori perspicui & videri*. Now there was three wayes of propagating knowledge; by representative *Symbols*, by *Speech*, and by *Letters*, which three wayes are made use of in this Heroical Science, Arms being nothing else but the Symbolical way of knowledge by *Colours*, and *Blazon*, apt expressions by *Speech*, and the third way by *Letters*. As by *O*, we understand *O R*, which is the Colour of the Sun, the Symbole being the same among the *Agyptians*, and was called *Mun'li Dominus*. By *A* we understand *Argent*, *id est, Bonus Demon*, this Letter representing the Wings of Divine Love, opened downward: by *G* we understand *G U L E S*, or *Red*, *Gamma* among the *Agyptians* signifying a Rule to measure the uprightness of all our Actions, the Colour *gules* being drawn upright, By *B*, we understand *Azure*, the Letter *Beta* being taken from the form of a Rams head, *i. e. secunditas*, the Colour of *Jupiter*, whom the *Agyptians* called *Amun*.

Estque

*Estque Dei sedes, ubi terra, ubi pontus & aer,
Et cælum, & vir: us; superos quid quarimus ultra ?*

Lucan.
lib. 8.


















*Jove sits where earth, where air, where sea and shore,
Where Heaven and virtue is; why ask we more ?*

By γ we understand *Vert* or *Green*, the γ *rpilon* signifying *Processus inferiorum ad superiora*. By *S* or Σ we understand *Sable*, the figure whereof turning as well towards Generation as Corruption, as the *Black* Colour tends, and so it is said to be ζ *Luna Symbolum*, *Sigma dicitur Visio*. By *P* or Π *Py* we understand *Purple*, the form of which Letter is taken from that grappling iron by which the *Agyptians* drew the body of *Osiris* out of the water, when it was covered over with the *Purple* pall of Corruption. The *Hebrews* call their Letter Elements, *quasi Hylementa, hoc est, Characteres formales in Hyle seu principii deformis atque tetri superficie materiali Spiritu Dei aterni conditoris igneo delineati*; and indeed as *Galileus* saith, *Admirandarum omnium inventionum humanarum Signaculum*, it is the chiefest of all humane inventions. The *Jews* attribute the invention of their Letters to *Moses*, the *Agyptians* to *Thoyt* or *Mercury*, the *Græcians* to *Cadmus*, the *Phenicians* to *Taanus*, the *Latines* to *Saturn*, others to the *Athiopians*; and least the *Pigmies* should be without, some think they were found out a *gruum volatu*, from the flying of *Cranes*. It being very manifest, that the *Greek* Letters were translated by *Cadmus* out of *Agypt* into *Greece*, by reason of the great correspondence there is between their Characters, the first column in this Scheme being made from the form of *Beasts*, the second being the *vulgar* Letters, and the third being the Affinity of the *Greek* Letters with the *Agyptian*. Σ *Zeta dicitur, id est, Vita*, drawn from the figure of a *Serpent Erect*. Θ *Theta dicitur, id est Litera Thoth*, made in the form of a *Serpent* creeping round the *Globe*. Φ *Phi; id est amor*, made after the form of *Pyramids* incorporated. \mathcal{M} *Mi Aqua Litera est*, and is made waved. ξ *XI, id est,*

Origines
Sacrae, l. 1.

Kercher.

*Primæua literarum Egyptiarum fabrica, & institutio facta a Tauro¹⁵
siue Mercurio Trismegisto,*

I.		Α	A	XII.		Ζ	Z
II.		Γ	Γ	XIII.		Θ	Θ θ
III.		Δ	Δ	XIV.		Φ	Φ φ
IV.		V	Υ	XV.		M	M μi
V.		Ο	Ο	XVI.		Ξ	Ξ ξi
VI.		Λ	Λ	XVII.	N	N	N νi
VII.		Χ	Χ	XVIII.	P	P	P ϖ
VIII.		Σ	Σ	XIX.		Ο	Ο
IX.		Λuna Symbolum □ 8 O Magnum.	Ω	XX.		C	Σ
X.		Ο	Ο Σ	XXI.	T†††	T & φ†	T
XI.		B	B		Character Zoographus	Figura Literarum Vulgaris	Græcorum ad eas affinitas

Apud A-
gyptios
singulae
Literae sin-
gulis ver-
bis servie-
bunt.

Hermanus
Hugo de
Origine
Scribend.

est, *Catena*, and signifies Succession, which to be broke signifieth Ruine. Again, *N Litera idem est ac processus rerum Elementarium, sive vegetabilium processus.* O was the Character of the Sun, as *Σ* was that of the Moon; the *T* being the same as *Tau* among the *Hebrews*. Letters in Arms signifying men of much Judgement, the Arms of *Toft* being a Cheveron between three Text Tces, perhaps no other wise then that of *Thoth* to signify his Name and Quality, the Alphabet of the *Hebrews* ending with the Letter *Tau*, signifying full Perfection, it is advanced in chief in the Coat of *Drury*. In the holy Tongue it signifieth a Mark, and three of them are borne by the Name of *Grymes*, *Nullis praesentior ather*. It is a special Note of Gods Favour, and an especial Ensign in the Coat of *Talke of Sussex*, who beareth the same Cross, with three Crowns of Thorn, in chief denoting therein *ompassi ut co. regnabimus*, and the whole Alphabet doth afford fit Bearings 'or the Judicious and Learned; and among Military Signes Letters were Notes of their Order, as *H, Hastatorum*, *P, Principium*, *T, Triariorum*. And among the *Hebrews*, *Aleph* signifieth a prince; *Beth*, id est, *Domus*; *Gimel*, id est, *Camelus*; *Daleth*, id est, *Porta*; *Zain*, as *Zen*, id est, *Arma*; *He* and *Teih* and *Cheth* being so denominated from their sound, *Jod*, *Manus*, as *Caninus*; *Caph* *Palmam interpretat*. *Lamed*, id est, *Stimulo*; *Mem*, *Macula*, and *Nun*, *Piscem interpretatur*; *Samech*, *Basis*, as *Caninus* saith; *Aijn*, *Fons*; *Pe*, *Os seu vultus*; *Tsade*, *Hamus*; *Coph*, *Simium*; *Resch*, quasi *Ros*, that is a Head; *Schin*, quasi *Scen*, id est, *Denu*. Letters being the first Signes of Bodics, Bodies being the first Ensignes of Spirits, by which outward Signes the minds of men became understood, Signature being the onely universal Character, and Colour the Paper on which they are written; and because *Lucis proprium est Color, ejusq; perpetuus comes, cui cum nulla sit Materia, neque Colori erit*. Therefore the Field of *Metal*, as it representeth Light, is to be preferred before that of *Colour*, because that every man is to preferre his own Countrey as the Common Good; nevertheless

theless as the *Metal* is the Spirit, without which the Shield is as a dead Letter. Where it is super iour on the Field, it hath an *Exaltation*, because that Light overcame Darkness; and whereever there is an *Exaltation*, we shall allow our Dignity more then its proper place: hence it is that Metal is named before Colour, *Argent* and *Sable* being most *Fair*, *Or* and *Sable* most *Rich*, *Or* and *Vert* most *Glittering*, and are preferred when they come nearest to the Unity of *Matter* in the perfect things of the Creation, every thing having a nobility of *Colour*, or when or where they come nearest to the Unity of *Form*, as to bear things uniform and conspicuous by Metal: now if you look back to the Scheme of Colours, in this Chapter you shall find that we allow the first and chief Place to the *Argent* or Unity as the *Form*, and the next to the *OR* corporeal *Matter* being understood by the number two: but because both Metals are allowed, in Arms we will admit them to be both Unites, the one of the *Form*, and the other of the *Matter*: now as from one issueth two, so from the first an *Aethereal Metal Argent* issueth, *OR* making two Unites; and if you take one of those Unites for the Beginning, and another for the Middle, then there wants an end, making Metal upon Metal. Again, if you put a Unite in the Beginning, and another for the End, then you have two Extremes, but no Mean or Middle; for seeing *Gules* is the first Unity of Colours, and *Azure* next this is imperfect also, because then 'tis Colour upon Colour. Again, if you place one Unite for a Mean, and the other for the End, here also is imperfection, because it wants a Beginning. The formal fountain of Light begins with God, and terminates with Man, who is in the Sphere of Equality, or Honour Point in the mid Heaven, viz. *Gules* penetrating to the Centre of the *Earth* or *Abyss*, whose Basis is in the Earth, or Centre of Darkness, whereby Black and White become most ancient, and I have set all down from the Square of three, by adding one, which in all is ten Chapters, beyond the which, as *Aristotle* affirmeth, no man hath found out any number: this first is of Colours, which

Why Metal
upon Metal
is false Heraldry.

Boyl's Ex-
periments.

in consideration of the Painters Art is no incroachment in me to writ of, in which you may principally observe with the Honourable Robert Boyle, that there are but few Simple and Primary Colours, from whose various Compositions all the rest do as it were result, being sufficient to exhibit a variety and number of Colours. Such as those that are altogether strangers to the Painters pallets, can hardly imagine.

Thus (for instance) Black and White differinglly mix'd make a vast company of Darker Grays.

Blue and Yellow make a huge variety of Greens.

Red and Yellow make Orange Tawny.

Red with a little White makes a Carnation.

Red with an Eye of Blue make a Purple; and as by these simple Compositions again compounded among themselves, the skilfull Painter can compound a great many more then there are yet names for: so by the Composition of Colour and Metal Lines and Charges are produced infinite variety of Arms, the Corpuscles whereof they consist must be such as do not destroy one anothers Texture, but remains as plain as may be. Tin calcin'd by fire affords a White, and Lead calcin'd a Red, and Copper a very Black or dark Powder, and Iron may be by the action of reverberated flames be turned into a Colour almost like that of Saffron. Gold is preferred before all Metals, being the Symbole of Peace, which nourisheth Love, and Lead of Poverty, which starves it.

Sands Com-
ment. Me-
tam. l. I.

Perfect Coat Armour you see must consist of a Colour and a Metal, which meeting in the Centre is called Gyron, the Spirit of the World moving after this manner of Figure. It is called a Gyron, because it representeth a Thigh, wherein is supposed the Seminal Virtue; besides it consists of a right Angle, constituted by the numbers of 3, 4, and 5. found out by Pythagoras, the Centre-point being the Radix or Root, or the Virtual Point, the Middle Point in Heraldry being called the Honour Point; and therefore the Man at Arms

as *Vigilius* testifieth, was instructed not to make his Blows either down-right, or *Tranc*, because that kind of Blow was not mortal, but rather to make a thrust at the *Middle Point*, where the Vital Power is assembled: and for this cause some learned Men affirm the middle of the earth to be the most precious part of the whole, because all the Celestial Virtues are there united, and can pass no further, which being so assembled and united, are of infinite Power, because their influence to that place is continual; and because they proceed and flow from Bodies which in Virtues are infinite, this manner of Shield representing the four sorts of *Blows*, dealed upon the Shield of Nature, and being received upon the Shields of Warriours, was accordingly painted, as their Cognizance; and being Metal hath a resemblance to the fire, it hath the first place allotted in Blazon.

Meaning of
Plain Lines.

*Forthwith up sprang the quick and weightless fire,
Whose flames unto the highest Arch aspire.
The next in levity and place is Aire,
Gross Elements to thicker Earth repair.
Self clgg'd with weight the waters flowing round,
Possess the last, and solid Tellus Bound.*

Met. l. 1.



A *Canton* is a part of a whole Field laid out as a reward to *Military Persons*, and a *Border* is a Fence to that which a man counts his own. Hence it is that even these dead things of *Tincture* and *Difference* do excite the Bearers thereof to Courage. In the Eleventh Book of the Code there is a Title *De Fundis Limitrophis*, of *Border-Ground*, which some refer to *Constantine* the Great, who Enacted for the benefit of his Souldiers, That such Lordships and Lands as before time they had their wages out of, should pass over unto their Heirs, and be appropriate to their Family or Stock. So that they found and maintained continually a certain number

of Souldiers Borders, therefore are proper Military Bearings, although among the French they are used as Differences for younger Brothers; and the ancient Bordred Grounds of the Romans was a portion laid out to their Souldiers. Now as soon as the Metal began to be stirred up, *Lustrans universa in circuitu pergit Spiritus*, saith the Wise Man Eccl. 1. The first enlightening of the Shield being by Border, which drove the dark Clouds into the Middle, *Splendor ejus præsentia nubes & aqua tenebre se fugerunt*. Light did proceed from the Canton, in which are usually given augmentation of Honour, Shields of themselves signifying Protection and Borders, vivification or quickning; the indented Border makes both a Sun and a Shield, and so signifies Divine Presence, and so the Shield Ornat & Armat. But because the Light did as it were cut the Darkness, and was still succeeded by the Darkness, and so became mixed with all Matter; therefore the Gobbonated Border is accounted as a spurious difference, in Heraldry usually assigned to a Bastard.

In our Disquisition into the formal Causes of any thing, the knowledge of the nature of Colours is necessary to compleat the science, in which sense Colour is as much formal as the Line which distinguisheth the Form, and Matter as it ariseth from Unity, is said to have Magnitude, and Magnitude is no other then that which ariseth from a Point which is said to have no parts, and in Greek is called *Σημειον*, i. e. *Signum*, a Sign externally made to signify that which is conceived in the mind, being the same as Unity in Number, an Instant in Time, or a Sound in Musick; and Armorial Marks so much in use with us at this Day, are called *Insignia*, under which word is comprised all Signs, Marks and Tokens of Honour, being externally made to signify that which was conceived in the mind of the Bearer; and that I may proceed to this *ARMILOGIA*, or universal Signature, which hath been found imprinted in the minds of all Nations (declaring thereby the Nobility of the minds of men, who aim in these Notions to be immortalized, I shall next shew the *Ratio Formalis* of

of every good Coat, according as it is bounded by Lines; for the *Form* is evidently distinguished by Division, Division being an eminent Property of Matter; now because it is most agreeable to Reason, that Names should carry in them a suitability to the things they express, I shall endeavour all along briefly to shew also the Dignity of every Bearing usually born, complicating and twisting in the apt Mottoes of the *Abbot of Pichinelli*, in his *Mondo Symbolico*, serving to express the nature of every thing by way of *Rebus*.

Every Coat of Arms as a Sign of Honour is to be considered in a two-fold Notion, either *Military* or *Civil*, because that *Reason willeth, and Equity ordaineth, that men having done good service for their Prince or Countrey, either in war or peace, should be distinguished from the Vulgar*; and these distinctions in the first Notion is properly called *ARMES*, and in the second a *COAT*, though indeed it is called a *Coat* properly from being worn over the Arms of the Commander in Chief, and *Arms* from being worn on his Shield, by which he did Arm and defend himself. *Mars* and *Arms* being an agrammatically one, that by these signs he might be known in Battail, by those that were under him, and knew his bearing, and so the more plain this was, the more conspicuous also it was, whereby his men were not so apt to incur a danger by mistakes, which the overcharging of the Coat might cause, by reason of its confounding their sight. And because the Shield of *Achilles*, was intended as a pattern to all others, I shall propose it as it is *blazoned* by *Homer*; but first framed by *Vulcan*, at the intercession of *Thetis* for her Son.

*Reason why
plain Arms
are best from
the use.*

To embrace thy knees for new defence
To my Loved Son alas,
His life preart so short a date, had need
Spend that with Grace
A Shield then for him and a Healm,
Fair Greves and Currets such
As may renown thy Workmanship,
And honour him as much.

Scaplerons
Translation
of Homer,
lib. 18,

Vul.

Vulcan having framed a perfect Shield, *Homer* first blazent by *Mettall*.

The Tin, hard Brass, rich Gold and Silver cast,
Amidst the fire then his huge Anvill plac'd.

Moses representing the Shield of the Creation in three termes, saith, *Tenebra super faciem abyssi fuerunt*, darkness, face, and deep, answerable to which, the Antients did represent the Earth by a Cubicall Body, on which as an Anvill, all other things were framed, *hoc est tesseram. Octo angulorum, et Sex Laterum terram significare tradidit Plato*, by which figure, was represented the Harmony of the whole Sphere, having six plain Faces, or Superficies twelve lines: Eight solid Angles, and 24 plain, out of which did arise these proportions, 6 to 12 Duplum or Diapason, 6 to 8 Sesqui altum, or Diapente, 12 to 8 Sesquiterciam diatessaron 8 ad 24. Triplam Diapason Diapente, 6 ad 24 Dupla diapente, the Shield being first made after a square form, to denote immobility and constancy, signified by Checkie, Sa and Argent, *quem deus fundavit super bases*



suas ne demerueretur in seculum. So much for the Figure, the faces of the Cube compounding the first Honourable Ordinary, vide, the plain Cross being the exact middle point, called the Honour point, *Propter fundamentum*, as I noted before B the exact middle chief, A the dexter chief point, O the sinister chief point, V the exact middle base, G surmounting the chief, the dexter and sinister base being without the

limits of the Cross, become more debased, and so are less in Dignity: which eight points answers to the eight solid Angles of the Cube, as the 6 Quadrilateral sides, represent the faces of the same: the first visible Coat being Checkered, though the internal Coat was Gyrony, and proceeded from the Center, and so constituted 24 plain Angles still answer-

ing

ing its first proportion, and these 6 faces became the constant and firm matter or field for every good Coat, and while it stood without a charge, 'tis alluded to by *Ovid*.

Stat vi terra suo, vi stando Vesta vocatur.
Earth stands alone, and therefore Vesta called.

Fastorum

The Vestal or Virgin fire being nothing else then that pure light, without which there was no colour, Heaven, Earth, Water, and darkness appearing in an instant, as the Field on which all the effects of a most amorous and sage prodigality were to be displayed; and this heap of Water and Earth was the Object of him who alone was able to chase away its shadows, and convert its dust into Gold and Chrystal; for as Bricks take their Original from Clay, so doth Nobility from mean Extraction: Tin and Brass are Metals of Alloy, while the Golden Shield-bearer is the Heroical Person, as the same Poet notes in the discription of the same Shield.

Holy History.

Which being forged of Gold,
Must needs have Golden Furniture, and men might behold,
They represented Deities, the People Unkan forged,
Of meaner Metall where that was to be urged.

For though Honour is the reward of Vertue, yet the Mechanick may not vie with the Eldest Son of Honour for his Archiement; it is not only the Shield but the Adornment of the same, that *Thetis* craved, and *Vulcan* wished to accomplish, so as to preserve his Honour from base Oblivion.

To hide him from his heaby death, when fate shall seek for him,
As well as with Renowned Arms to fit his Golden Limbe.

By what you may observe in the former lines, it is plain,
that,

that the first Rule of Blazon, is to name the Field first, and then to observe the points of the Escutcheon, whether dexter or sinister.

*On the broad Stock his Tongues in his left hand,
His right a Masse Hammer doth command.
First Forged and strong, and Ample Shield of Betw,
Post rarely divers round about he throw.*

Next observe to name the partisans and charge.

*Three radiant Rings, a silver loze behind
The Shield charged with five files in which his mind
Expressed in diverse variety.*

Which brings me to the form or Division by line.

*Whose severall files bound by the eternal hand,
Wrap the Infant World in her first Swaddling-band.*

The Conclusion of the Chapter.

**To the Honourable Robert Boyle, Fellow
of the Royal Society, who beareth Party
per Bend Crenele, Argent and Gules.**

SIR,

THis Chapter claims a great part of it Light from You, You having given Form to the Matter: and the formal Mettal laying hold on the material Colour, createth a good Coat, whereby the refracted Line maketh five Consecutions. And if the Analogy of Kercher hold good, that by Argent is signified God, and by Gules Man, your Coat represents the good hold You have taken in your Seraphick Love, by fixing both your Arms to the Poles of the World, You have brought that Light to the World both in Your Experiments of Colours, and Metalline Solutions. I must conclude, That till then Darknes was upon the face of the Earth.

CHAP.

CHAP. II.

*The Form of Arms, or Division by Lines,
shewing the Formal Reason of every
Partition.*



IN the dividing the Field, it makes it more fruitful; SAUCIATA FERACIOR; though the first Shield was plain NON SEMPER INUTILIS is the benefit of Education.

*Sanguine a
Border com-
pony, Ar-
gent and
S.*

By the *Esse formal*, I understand the manner of Bounding by *lines*, which *lines* are either streight or curved, and are properly reducible to the Elements; for the first operation of the Elements is Division, from whence proceedeth local Motion; and those Coats that are further removed from their Simplicities, fall into more perplexed Considerations, and so require a subtiler Act of Reason to distinguish and call forth their Natures; and thus though a man understood the general Nature of Colours, yet were it no easie Problem to resolve why Grass is *Green*; and though I pretend to teach the *Language of Arms*, yet you must know, that this, as many things in Nature, cannot speak, which yet have a mighty perswasion in their Nature: *Silver* is silent and speechless, yet a potent Oratour; it cannot move it self, yet how doth it

*Vulgar Ex.
l. 6. c. 10.*



move passions in the minds of men. As you may observe in this Coat of *Boyle*, where the *Crenelle Line* signifies the very Battlements of Heaven, or 12. Houses of the same, and running curved thus from the dexter Chief to the sinister Base, did signifie men of power, and speedy execution, the Lightning of *Jupiter* proceeding from that Angle.

E

Among

Among the *Agyptians*, how much did they understand by *Form*? They observed eight and forty *Constellations*, whereof four and twenty were placed in the Southern Hemisphere, which as *Plutarch* testifieth, they called *Urnam lucis*, *Osiridis regnum*, *dextrum mundi latus*, *salubre beneficium*: and as many on the Northern part, which they count the left side of the world, *Malignum*, *venificum*, *fæmininum*, *tenebrarum criginem*, which according to *Zoroaster*, is described by several Lines *Piramidically ascending and descending*, intermixing a Colour and Metal together. *Lucan* having prepared a Field for the Spirit of *Pompey*, thews,

— *Sequitur convexa tonantes;*

— *Up to the round it hies,*

Where *SABLE* aire doth kiss the star-bearing skies.

Forma est Notio, cujus differentia ad caput generis, & quasi fontem referri potest. The first line lay along, and was the Partition *per fess*, girting the world, and separating the upper from the nether Hemisphere, by which Line was understood the *Horizon*, and Limiter of the Sight, *Regnum Osiridis*; it representeth the *prima Materia*, having a potentiality *tam ad aliquid, tam ad nihil*, as wel to be depressed,

as to be lift up. Upon a Shield it signifieth a Cut received, while the next Line which was *per Bend Dexter* represented a *Slash*, & in the world it represented the *Axis*. And this was among the *Agyptians* *Salubre beneficium*; for the benefits of the gods bestowed as they were from the right hand, they proceeded to us from that Angle as was against our left hand; *Cujus pars suprema est Polus*

Articus seu Borealis, vel Aquilo, qui in altum versus cælorum cacumen sublimatur; ejus vero terminus oppositus est, quasi Polus Antarcticus seu Australis, qui versus profundum terre deprimitur. According to which *Job 26. 7. Aquilonem extendit Deus in altum super inane & v acuum, hoc est, Party per Bend*, by that Position denoting Power.

The

Cicero de
Oratore:
Party per
Fesse.

Party per
Bend.



The upright Line called Parted, or Party per Pale, was a down-right Blow, and by this Line they understood the Meridian, or Line of Mid-day, being a Circle passing from North to South; the Egyptians counted the right hand toward the North, the Astronomers looked toward the South, the Divine toward the East, and the Poet toward the West, according to these Verses;



Party per Pale.

*Ad Boream terra, sed cœli mensor ad Austrum,
Præco Dei Exortum, videt Occasum Poeta.*

Per Pale is the Line of Justice, balancing as it were the world, whereas to decline to the left hand was *malignum venificum seminum tenebrarum originem*, which is the Reason that the Bend sinister is accounted spurious and base; albeit it is not so, except it be Humit and cut off, for then it hindreth Succession; by the cutting of the Line it is called per Bend sinister; and while it is whole, dividing the Shield in two equal parts, it representeth the Equator, making the Days and Nights equal, being at right Angles with the Poles: but by reason of its Position, inclining to fall down into its first Matter, it is not accounted so Honourable. It denoteth Condescention.



Party per Bend sinister.

Again, if these Lines cross at right Angles, making Quarterly, then it hath reference to the four Cardinal Points of East, West, North or South, the name of Adam being comprehended among the Greeks in *Anatole, Dysis, Arctos, Mesembria*; and in moral Virtues those that are Cardinal, according to the Analogy of the Metal and Colour, these

Lines signifying Reason not at all prevaricated; but when they



Party per Cross.

crossed at oblique Angles it signified his Fall, and then represented a *Thigh*, because then man was fain to enter into Covenant, which was done by putting the hand under the *Thigh*: and this denoteth the Composition of Man, according to *Elementary Qualities*, whereby he was more apt to rise, and is called *Party per Saltire*. And thus the *right Line* had the preheminance over the other, because it signified no commotion or disturbed passions of the soul, moving in a

Party per
Saltire.



right Line; *Sursum aut deorsum ascendere, vel descendere, in Dextram aut in Levam ferri*; and where they met in a right

Party per
Cheveron:
Sable and
Argent.



Angle, it made the Division of parted *Percheveron*, which was Division by Rule, as it were *Norma*, having the right Angle in the *Honour Point*, constituting the Geometrical Square, the Wise Creatour having made every thing in Number, Weight and Measure; and where the Escutcheon comes to be otherwise divided, though it debase the

Coat, yet it honoureth the Bearer, by becoming Distinct. Bearing, it represents one that levels at just Actions, and all parted Fields represent a Diaphanous Body, letting the Light of the Field pass through, *Umbra tamen & Lucis aque receptivum*. This Bearing signifieth Experience.

Per Fesse
and per
Bend.



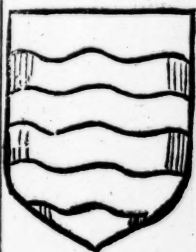
When A Coat is parted *per Fesse* and *per Bend* counterchanged, it followeth the very Order of Nature; for it is an Axiom, *Natura quod alibi tollit, alibi restituit*. And therefore if a man have received either of these four Sorts of Blows, *id. Cut, Slashed, Parted* or *Tranch* upon his Shield, or have won it from his Enemy in the field, it is called an *Atchievement*.

These *Lines* again are more or less Noble, according to the agitation or activity of the Spirit thereof; and if according

ing

ing to *Thales* and the wisest Philosophers, *Aquam esse primam rerum materiam*, The first Division that was made by the Elements, the next after the plain *Line*, whose Dignity (*RECTA DIFFUNDITUR*) is that of the *Water*, which indeed is *Congregatio aquarum in locum suum*, whereby the fluid Matter runs *Barwise* or *Bendwise*.

Hic Undis imitatur, habet quoque nomen ab undis.



It is called *UNDR*, and it representeth *Barry undy*.
one whose virtue is excited up by a word of Command, or by Example;

Fought with them on the River Side, where both
gave mutual blows,
With well pil'd, darts among them all perforce
contention rose,
Among the Tumult was enrag'd, among them

ruinous Fate
Had her red finger, some they took in an unhurt estate,
Some hurt, yet living, some quite slain, and those they tug to them
By both the feet, stript off and took their weeds, with all the stream
Of blood upon them, that their steels had manfully let out.

Servius saith, That on the *Grecians* Shields *Neptune* was figured, and on the *Trojans*, *Minerva*, they being called *Cecropidae* true *Trojans* that were of the ancient Blood, who being led by the Queen of *Martials*, feared not to meet their enemies the *Grecians*, *Minerva*.

—— Within a Vale close to a flood, whose stream
Us'd to give all their Cattel drink, they there enambush'd them.

And a little after the *Greeks* having received the Alarum;

—— Being then in Counsel set,
Then they start up, take horse, and soon their enemies met.

Wherein

Wherein is excellently described the Cavalry and Infantry, dealing indented Lines on the Shields of the Opposers, described on the warlike City;

**Two Cities in the spacious Sheld be built with goodly State
Of others Languages, men the one did nuptial celebrate,
Observing at them Solemn Feast.**

Arms what.

Wherein first is the Office of the *Herald*, to record Marriages, and Civil Rights due to the Nobility, and by noting them by certain Signs of Armory, which is defined to be no other thing then the Seal and visible Character of Nobility, which is the most glorious recompence that either our own vertue, or that of our Predecessors could acquire us. Stirring us up to the Imitation of Vertue; for as another well observes, that when men have once fortified themselves with a settled Fortune of Wealth, they naturally look upward; for though the *Myrmidons* trembled at the sight of *Achille's* Shield, the precious Metall of the Arms was such: yet the noble Bearer thereof, upon the sight of it, was excited in Courage.

— *Fata aspera rumpes.*

Sterne Anger entred in his Eyes as if the day-Star rose.

For beside the outward Splendor of the first City, he saw the glorious Achievements of the Martial City.

**The other City otherwaies employed as busily,
Two Armies glittering in Arms of one Confederacy,
Besieged it, and partly had, with those within the Town,
Two waies they stood resolved to see the City overthrow;
So that the Citizens should heap in two parts all their Wealth,
And give them half, they neither like but Arm themselves by stealth.**

It being the just Law of Arms to defend a mans Country, the plain Border in token of him that was besieged, and the walled Border in token of the Besieger; for Waters are either

either described *ut fluent agmine tranquillo*, with a peaceable motion with reference to the Political City, *Sicut spiritus fe-*



rebat super faciem aquarum, or else Dauncetty, Dauncetty of
six pieces.

as we call it, with reference to the Martial City, declaring a great power or force, *aqua viderit Jehovam et timuerit concitataque sit abyssus*, Pla. the 47. And this seemeth to take denomination from *Dans et redundans*, giving in a plentiful or redcunding manner; and as Rivers run to the Sea, *Water* signifies

in general operation, *SERVANTVR MOTV*, and doth admonish the idle person, because *QUIESCENDO TABESCUNT*: unde Argent and Sable, signifies rest in God, *QUIESCIT IN PLANO*: where the *Water* is black, unde Sable and Argent is the Emblem of Contrition, where the *Water* is white, *VT SORDES DILVAT*. Unde Argent and Gules, is the Emblem of Charity, *Aqua multa non potuerunt extinguere Charitatem*, Cant 8. Ver. 7. unde Azure and Argent is the *Waters* above and below, *COELI REFERT IMAGINEM*, that is Conformity: I here observe the conformity of this Coat to the name, (*viz.*) *Samford*, or the *freshford*, *NEC SAPOREM IMMUTANT*, that though the *Water* of it self is fluctuable, yet this is the Emblem of an immutable mind, *OS CULATUR LIMITES*, he kisseth his bounds, it signifieth no Sectary in Religion, but one that goes the ancient way. Again, *Sandford*, that is the *Sandyford*, beareth in conformity the *Field* quarterly *Ermine* and *Azure*, and indented in the midst, signifying first the purity, then the nature of *Water*, that though it run into *Sandy* places, *OBVIA QUAE QUAE TRAHIT*, it removes all obstacles, it will penetrate the Center, *NEC RETRO REVOLVUNT*: it is the Emblem of a generous Soul, *RUMPIT MORAS*, it will break through the Sand; and if *Moses* speak, it will flow from a Rock *ALTIOR NON SENIOR*, though

Of the Form of Arms, or.

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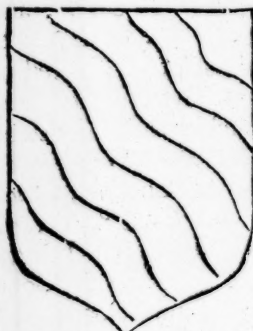
Party per
Pile ingrailed.



though the Rock be the higher, the Water is the antienter, though Waterhouse layes his Pile far, yet the Water sets its teeth home; for this manner of Line is called ingrailed, *quasi ingredere*, to enter, *AURA CRISPATUR TENVI*, and this is the effect of the Element of Water. *DISSOCIAT, SOCIAT*, that

which is solid, it holds, *OPTIMA QUAE QUERAPIT*, 'Tis the Emblem of humane life. *FUGIENS*

Bendy Undy



ABIT; there is no antient House but hath felt the teeth of time; and Bendy Undy, signifieth some notable Enterprize done by force of Water, as testifieth Boswell.

Mct. l. 15

*Tempus edax rerum tuque invidiosa
vetustas,
Omnia destruitis, vitiatis dentibus
atque.*

The Pile that lies in the Water, is the Emblem of immortal vertue, because it remains *PERPETUO SONITU*, it argueth patience. *INUNDATIONE FERAX*, 'tis the nature of an Heroical mind, *ANGUSTIIS ELEVATUR* and indeed, the true *Ather*, though it be as Liquid as Water, yet it hath in it the fierce principle of Fire.

Brown's
Enquiry l.
7. c. 17.

The Greeks to expresse the great Waves, do use the number of three, that is, the word *Triplex*, which is a concurrence of three Waves in one, whence arose the Proverb *Triplex*, nay now a trifluatation of evils which *Erasmus* renders, *Malorum fluxus decumanus*, and though the termes are different, yet they are made to signifie the same thing, the number 10. to explain the number of three, and the single

num-

number of one wave, the collective concurrence of more, so by all these Lines dividing of the Fields: this manner of way is understood the watry Element waved, being a proper bearing for Seamen, and for the most part, consisteth of *Argent* and *Azure*.

*The shore they leave, and cover all the deep,
And silver foam from Azure billows sweep.*

An. l. 3.

If the Water come from the Fountain Head, *OMNIBUS AFFLUENTER*, and signifies *Bounty*, and is not drawn dry, *NEC ACTU NEC HASTU*; if it descend *MOTU PERENNI*, it signifies divine *Grace*; if it ascend, *SURGIT NE DETUR INANE*. So that to bear *Dauncete*, signifies *LATET IGNIS IN UNDA*, there is in it sparks of Magnificence, having passed dangerous Seas, is a Coat rewarded with this sort of bearing from the King, *LATE DIFFUNDITOR*, who as he is the Fountain of Honour, *NUMQUAM SICCABITUR ASTU*, as he is the Ocean, *DEFICIT ET EXTOLLIT*, deserving men are known by the Coat they bear, and though Water be the Emblem of the multitude that are like the foaming Sea that *SORDIDA VOMIT*, yet *FRENANT ARENÆ*; for though Death and Hell, *NON DICUNT SUFFICIT*: yet the Water is the Emblem of a liberal person, as the wise man noteth, *Proverbs the 5th, Deriventur fontes tui foras & in plateis aquas tuas divide*; how have the Romans immortalized their names by aqueducts. Hercules his cleansing of the *Augean Stable*, being so performed; that Family which among us doth bear *SABLE*; a Bend OR between six Fountains proper, doth imploy the golden means procured by the River of *Stour* arising in *Wiltshire*, from six Fountains passing through the Town of *Stourton* in *Dorsetshire*, giving both Name and Arms to the Antient Barons of that Name; the Name of *Swale* in *Yorkshire*, bearing a Bend. Waved Silver through an *Azure* Field, but in token of the River *Swale*; and if I should search further into the Mysteries of these Lines, I should plainly find some Foot-steps of the reason of their bearings:

G

as

*Hercules
his cleansing
of the Au-
gean Sta-
ble being so
performed.*

as for example, the name of *Snowe* beareth on a Fels between two Corises *Nebule*, a Lion *Passant*, signifying, that though the Sun hath the greatest force in *Leo*, yet that being past, or *Passant*, the Weather is inclined to more *Clouds*, *Snow* being above in the middle Region, and so forming another manner of Line called *Nebule*, from *Nubes*, which because it is of a higher degree then the Water, participateth of the nature of the *Clouds*, *IN ALTIS HABITAT*; and is the Emblem of *Fame*.

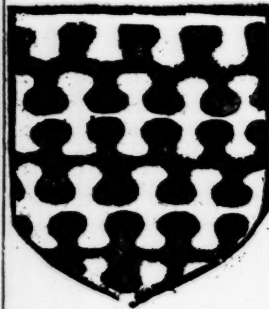
Sands O-
vid. l. 12.

*Amidst the World between Ayre, Earth and Seas,
A place there is, the Confines to all these;
To all thats done, though far removed appear,
And every whisper penetrates the ear:
The house of Fame who in the highest Tower
Her Lodging takes.*

And as the Translator of the former verses writes in *Virgil*, *Lib.* the 4th, where the former *Lines* are a comment.

—Fame grows by motion, gaines by flying force
Kept under first by fear, soon after shrouds,
Walking on Earth, her head among the Clouds.

Nebule
OR. and
Sable.



This kind of Bearing being born in the Shield of Blunt (*Nebule* OR and Sable) he was Captain General of the Footmen to King William the Conquerour, marching like *Turnus*, of whom the Latine Poet;

*His dashing Shield IO in Gold adorns,
Hair cloaths her Limbs, her Head
is deckt with horns:*

Virgil. l. 7.

*A Cloud of Foot did follow the whole Strands,
Shield bearing Squadrons hid the Argive bands,
There being this Analogie between this and Turnus his
Shield*

Shield, *Blunts* name signifying *Yellow*, and so called from the bright colour of his hair, *Blunt* bearing also the head of *I O* to his *Crest*, viz. a pair of Horns. *Clouds* of foot signifie the vulgar and common Souldier, who followed their Generall, who was known from them all by his *Crest*, or cognisance, that

—Breathed *Ætnæan* fire,
Stragely it roars, and flames more fiercely grows,
When in the Battal blood in Rivers flows.

Black Clouds do signifie Labour and Travail, **USQUE IN OCCIDENTEM PARIT**, thus of the Bearers of this Coat that were descended from this first man, which was not content till he had brought forth in our Western Isle, bearing this Coat properly, having been by Office Master of the Ordinance; and which once kindled, **MICAT ARDENTIUS**, the blacker *Cloud* is attended with the hotter fire, **PRÆMISSA DAMNA TIMORI**: if the chief be of the *flecked Line*, which is another manner of *Line* of the nature of the *Ayr*: 'tis a Messenger of Peace, **SERENITATIS NUNCIA**. If *Aolus* have let loose the Winds to rage the Sea, *Neptune* appears, and puts the Winds in his bagg.

So did his presence calm the troubled main,
Then through clear Skies Neptune with gentle rein
Wheels his swift Chariot.



This represents the Rain-bow, and is al-
ways *flecked* upward, *Arcus fit ex reper-*
cussione radiorum Solis in nube aquosa. Rayes
then of Light signifie Divine Grace, and
Clouds disperfed fall down in Stars: so the
Insignia of the Family of *Blackborn* beareth
Argent a *Fesse Nubile* between three Stars,
to denote **SPLENDOR PATER-**

Per Chief
flecked.

NÆ GLORIÆ, being so denominated from a *Black Water* that graced his Field, **MEDIIS PAX FVLGET IN ARMIS**. Fresh Waters are a Blessing to a Nation, and are best above. So that *Lines* that are derived from the watry *Element* signifie some memorablè Benefits received from the Bearers, either in making Rivers Navigable, or finding out fresh Springs, or draining Fens or Marshes which may be the reason of *Lilburn's Coat* being *Argent*, three *Water-budgets Sable*, having been anciently *Wardens of the Marches*; the *Water-budget* became serviceable to the Army as soon as *Aneas* had landed:

*Some seek the hidden seed of fire that slept
In veins of flint; Beasts shady holds, the Woods;
Others cut down, and find concealed Floods.*

Spelman.

Bornes anciently springing out of the *Earth*; and so *Lilborne* is as *Shirborne*, interpreted by *Cambden*, *Fons Limpidus, sive clarus*, whence they take both Name and Arms. *Shierborne* beareth *Argent a Lion Rampant Vert*: Out of the Eater came meat was *Sampson's Riddle*, and out of the Mouth came drink, he was able to testifie, the Ancients conveighing *Water* by *Lions* mouthes. Neither hath the *Green Lion* a small part in Chymical Herauldry in displaying the liquid Benefits that are attained by *Cottion*; for the *Water-budget* was anciently in the Family of *Bourchier*, which were also called *Boursor* and *Boursor*, *Earls of Bath*, as bearing the Purse for the common good; *Boursor ævum qui it Provincia, hoc est, rem pecuniariam administrat*; as he is called the *Pursor* of a Ship that layes out for the necessaries thereon, though it is rather *Boursor*: and so the Name seems to be the Original of the *Coat*, as the *Kings of Castile* bear a *Castle*, that of *Lions* a *Lion*, that of *Granado* a *Pomegranate*. So that sometimes there are Names declared, sometimes *Actions*; as when the famous fiery *Drake* had girt the World, like to *Aneas* and his *Companions*, he left his *Old Coat of the Drake*:

Sails

*Sails struck, we rowe, our lusty Seamen sweep
The Azure Pavement of the Briny-deep.*

Being rewarded with a *Fess Undy between two Stars*, in memory of his so famous girting the World, leaving his own Countrey in so famous a design, in following the two *Pole Stars* (intercepted by the *Ecliptick*, or rather finding out *Castor* and *Pollux*) when one must sit if the other rise. *Mortu-mar's Coat* was a *dead Sea*, as the Name signifieth, till it was divided by *Bars* and *Pallets*, for that he hath the leading of the toward to *William the Conquerour*, and bears two *Squires* in chief to denote, that all Noble Designes are of high agitations; and rather then there shall be a *Vacuum* in Nature, *Water* will ascend upwards, and be kindled *INTERIORIS REFLEXU*, to bear *PALES* or *Pally waved*, is a Noble Bearing, *indented* is not so much to shew



Teeth, as to shew the extent, 'tis distributive Justice, *CHIQUE SM*; *COMETA* *PAUCIS MINATUR*, *OMNIBUS FULGET*, it matters not whether by fire or water. So that *DEDUCET IN PORTUM* it is called *indented* having teetharguing antiquity. Iron it self is worn

away by rust, and consumed by the deep file of Time; stately Edifices now appearing like Fragments of broken Walls. *Water* and *Fire* are both Emblems of *Virginity*, because they both purge and cleanse; and though *Water* hath the smoother face, it hath the sharper teeth; *PALAM VENIT SECRETO REVERTITUR*. Time and Place is the Commanders Motto, *DUCUNT IN ALTUM* is the benefit of Occasion, and *Palei* you see *ADMOTA ACCENDITUR*: They are good Masters, but ill Servants; for where the Conquerour comes 'tis *OMNIBUS IDEM*. The General to Duke William bare *Argent* a

Bellasis.

pe

pedition and the invitation **A LONGE**. And he that fails from his own Countrey to gain anothers, **ETIAM E FLUMINE FLAMMAM**, *Pales* signifying a man at Arms, and *Palets* Honour and Profit. If he set to Sea, **AURA DUCENTE NON UNDA**, he follows his Occasion. If he gain Honour, its **PRECIUM VIRTUTIS**. The General, whether on Sea or Land, had need be in a standing posture, **TE STANTE TUTA**; and he leading the others, follow by Example **A REGIMINE MOTUS**. The Family of *Manduit* have *Pally Indented*, as leading to high Enterprises, **QUA DUXERIS SEQUITVR**. And this hath given Occasion to many to assume something of their Lords Arms. The Family of *Mack-north* bare *Parted per Pale Indented, Sable and Ermine*, and was augmented for especial Service (with a *Cheveron Gules fretted OR*) done to the Lord *Audley*, part of whose Arms was a *Fret*, that is, *Nodus & crux interpretum*. It signifies sometime the Law of Necessity, which though it hath no law of it self, of all Laws is most binding, **QVOD NON SOLVITVR SCINDITVR**. It represents also the faith of a Commander, a strict Oath, a *Net* cast into the River *Styx*. It is sometimes called a *True-Lovers-Knot*, *In se contexta recurrit*. For the binding Property in shape it representeth a *Net*: and therefore the Family of *Warnitts* in *sussex* bear a Stag within a *Frett* or *Straight*: it hath been in request ever since *Gilbert Nevile* came in with the Conqueror, and was his *Admiral*; for saith one, *Wise Princes have Nets* of Gold and Purple, wherewith they fish for men of Wisdome & Worth. *Mittite retiam in Capturam*, was the word of Command to *S. Peter*, *ut ex omnibus congregetis*. The Christian Souldier must do his endeavour, though the success be not alwayes the same, though the Joynts thereof be charged with *Plates*, as in *Platts Coat* or *Bezants*; as in *Trussells*, yet **NON SEMPER TRIPODEM**, 'tis not a *Socrates* that alwayes

Sable a Frett Argent, otherwise called Harington's Knot.



wayes draws up *Gold*; for it many times happeneth to the *Wise* man as to the *fool*, though *Nets* are Emblems of *Wit*. The *Nets* that the Apostles did use to catch men, was not that they should perish, but that they should be preserved and drawn out of the deep into the marvellous Light, saith St. *Ambrrose*. And so it is a fit Bearing for a Disciple of our Lord. And St. *Peter* being honoured with this Office, to become a Fisher of men, he is said to have suffered upon this kind of Cross, with his head downward, that he might imitate his Master, AT IMAGO PER INVERSAM, and so became *Admiral* of the Sea Apostolical. From this kind is also taken the *Portcullis*, denoting the power of the King in all Causes Ecclesiastical and Civil, both in the Sea, and the Port, signifying *Dominium Maris*, used by King *Henry* the Seventh, to shew his power on the Sea to open and shut; and his power on the Land, VT ERRANTES DETINET. In imitation of those Fishermen that were Defenders of the Faith, and in memory of which Service the *See* of *York* beareth the Keys in Saltire with a Crown:

*To bear the Cross, and wear the Crown,
Shews Grace is Glory in the Blome.*

The *See* of *Winchester* bears the Keys and Sword *Fretted* together, to denote his valour as well as power, that Prelate being a Count Palatine, and Prelate of the Noble Order of the *Garter*. *Peterborough* beareth the Keys crossed between Crosses. *Glocester* and St. *Asaph* bear the Keys also. And in relation to St. *Peter's* Land-Service all the Bishops bear the *Pastoral Staff*, which is the Leading-staff of the Church, *Great Spirits* do nothing mean, saith *Plutarch*, Because that sharp and active Spirit that is in them, can never lie at rest by reason of its vigour, but they are tossed up and down as it were in a tempest, till they come to a settled composed life. They that bear *Fretts*, do denote witty and ingenious men in the Law Civil and Ecclesiastical. They that bear *Indented*, do denote the hard-ship

ship of the Man of Arms. *Mountacutus* bearing *Lozenges* is to shew the sharpness of the Rock they climb by; and from whence *Diamonds* are digged and naturally formed, whence their name. in like manner *Danury*, or *De Alta Rpa*, which was of right worth thy esteem in the County of *Suffex* bear the same *Lozenges* or *Diamond* forms in their Arms, to Symbolize whence his Noble Name; who can look upon the *Bars* waved with the *Cressants Sable* in the Coat of *Watterton*, if he be acquainted with any Antiquity, but that he may easily conjecture that the Planter of that Family seemed to take his name from the same reason that the *Pelasgi* did, the ancient Inhabitants of the *Gracian Isles*, of whose Antiquity, because the *Arcadians* could give none but a slender account, boasted to be descended from the *Moons*. In like manner *Elis* in *Yorkshire* have the *Cross* charg'd with five *Cressants*, and to their cognizance a naked *Woman* or *Helen*, with this Motto *HUIC HABEO NON TIBI*. What doth it imply, but some fair *Woman* as *Helen* was, was in strife for, and for whom the *Greeks* and *Trojans* produced so great a war, love of Ladies producing the *Bearing* of *Maiden-heads*:

Hom. II.
lib. 3.

*That they were forced (though whispering) to say what man
can blame,*

*The Greeks and Trojans to endure for so admir'd a
Dame.*

Origines
Sacrae.

But to bring it nearer home in the honour of *Christian* Souldiers, who will not think but that this Coat was gain'd in the *holy Land*, when the *Christian Cross* was rewarded by the *Cressants*. And albeit *Montanus* derives the name *Elis* from whence he supposeth the *Greeks* called *ΕΛΛΕΥΣ*, from *Elisbas* (eating himself in *Greece*) who was *Japhets* eldest Son. *Homer* calls those that were under the conduct of *Achilles Hellens*, as well from a City called *ΕΛΛΑΣ*, founded by *ΕΛΛΑΣ* the Son of *Deucalion*: and though perhaps you may say as once an Eminent King of Arms said, That these are
plea-

pleasant *Vanities* ; yet it plainly demonstrateth, that as men gave names to Towns and Cities , so they gave names to men, and so become reciprocal ; for I do this but onely to hint at some reason of the Bearing, which every one desires to hear of, *Lines* being promiscuously drawn , and to the vulgar seem nothing without a charge or Bearing thereupon. *Lamprides* in the life of *Alexander Severus* saith , That he gave such Lands as he won out of the Enemies hands to his Lords, *Marchers*, and his Souldiers , that they should be theirs and their Heirs for ever, so they would be Souldiers ; neither should they come at any time into the hands of any private person, saying, They would more lustily serve if they fought for their own land ; which opinion cometh next to the ancient *Border'd Ground* among the *Romans*. This manner of dividing the Field by halfs or quarters, or by *Lines* direct, cross, overthwart , or such other, declareth how Art must follow Nature of that which it dorth figure , and not otherwise. What reason can be given why the three Brothers of *Warren* , *Gourney* , and *Mortimer* , should every one bear a severall Coat , and derive their Surnames to posterity , all of them yet retaining the Metal and Colour of *O R* and *A-Z U R E*, the one *Checky* the other *Pally*, and the other *Barry* ; But chiefly for distinction, as *Aristotle* noteth , *Formam esse qua res ab alia differt*, these being as it were severall dissections of *Jupiter's* Brain by the Man *Midwife* , though these divisions also might have an eye to the Heroes of Old ;

Helms of high proof, the Work and Shields compleat,
With Sallow wrought.

Checky being wrought on their Shields by the weaving of *Sallow* , to corroborate and strengthen them. Earl *Warren* had *Checky* in his Field. Again, Sir *Ancell Gourney*, who was at the winning of *Acome* with King *Richard* the First, where he took Prisoner the King of the *Moors*, bare *Pally* of six pie-

ces OR and Azure, and in remembrance of his so noble Atchievement, he bare the said King armed in Mail, rendring up of his sword: and parted in the Girdle-place counterchanged, was given by Sir Richard Gourney late Lord Mayor of London:

*This claps on Mail which finest gold did guild,
Then takes his faithfull sword, and solid Shield.*

The Counterchanging of a Coat signifies a captivated Enemy, CONVERTUNT NON EVERTUNT; for the Pale is still the same, though it be counterchanged; *Omne naturaliter fugiat ab adversario, simile vero delectetur.* It signifies Interest also, when a man will forsake his own Interest for the good of his Countrey. Mortimer's Coat represents as it were a great Marsh, divided by several Lines or Rivulets, his Descendants being Lords, Wardens of the Marches, or if you will, as they were men of power and wisdom, so their Coat denoteth, being Barry of Six and a Chief, &c. the Bars denoting more properly Power, and the

Per Chief
Grenelle.



Chief the reason of a man. Sometimes the Chief is divided by another sort of Line, and HIC MVRVS AHENEVS ESTO. And this is called Battelle, for that it representeth the Battlements of a Tower: it is of the nature of fire, enduring the hottest onset. The Romans rewarding him with a Crown Mural, who first assailed and took the Enemies Walls. Bererinthia was said to be Turrita, and was crowned by this sort of Crown. Sertius is of Opinion, that by Magna Mater, or the Mother of the Gods crowned with a Battled Crown, is meant the Earth, the proper Basis of all Edifices.

*Great stately Transomes stood a lofty Tower
Of great defence, 'gainst this with all their power,*

Tb

*Th' Italians draw, this work to overthrow,
Became the whole endeavour of the foe.*

Ovid speaking of *Cybilla* saith, *Quod promissæ turris urbibus illa dedit*, and is therefore attributed to the Builders of Cities; this Line being raised by twelve Battlements among the Egyptians did signifie *Duodecim Mansiones Arcus Magni*, the twelve Houses of Heaven: as by the waved Line they understood the Element of Water and Abundance, whence the Greeks had the Letter *M My*, and from this manner of Line they took also their Letter *Z Zeta*, *id est*, *Vita*, signifying Life. If it fly upward, it is more particular fire; if downward and bending, *hunder*, *ET FRAGORE FERIT*. 'Tis the Symbole of Generosity, *MICAT ARDENTIVS*, because it comes from the Battlements of Heaven: if fire seem to lie dead in the Coles, *DETECTÆ MICABUNT*; and it is the Nature of Virtue to discover itself; the *Ingrate* Line is Earthly, but yet active, and therefore signifieth *Ingrederet*; for being stirred *VIGET VIRTVS*. The ancient Ensign of the *Scythians* was a Shield parted *per Gyron* and *Crenelle*, or *Batled*, with a Thunderbolt winged in the midst thereof, as testifieth *Casaneus*, Thunder being said to be left-handed, because it is feigned to be flung by the right hand of *Jupiter*. If one Line be in the upper part



of the Escutcheon, is called the *Chief*, *Parted per Chief*, because it representeth the Head, the *Intellectus*, the understanding, *Sensum Membris reliquis tradit*, it represents a man of Brain. And because the *Chief* consists of one Line onely, it properly falls to be discussed in the place of Form onely, dividing the Field, and is called *Parted*, except it be charged

upon, and then it is called a *Chief*, *id est*, a Head, a Chief, a Commander, one in supream Authority: it is chiefly attributed to the Virtues of the Mind. To men of a contemplative life, *Aque supra cælum laudant Deum*, the *Chief* re-

presenting the Firmament or the Line of the separation of the Waters that were above from those that were below. *Quare post aquarum superiorum manifestationem prima creatura (vid.) Lux condita est; hoc est, suprema aquarum portio est illuminata, qua Creatura omnium composita est ex radiis Spiritus increati aeterni. &c. ex aqua subtilissima,* the Metald Chief being to be preferred before the Coloured. *Lumen de lumine* is science informed; when a Chief is charged with *Heurts*, it signifies discretion; wherein *Minerva* is said to descend from *Juno* to refrain the wrath of *Achilles*;

Grey ey'd Minerva answering him again,
I'm come from Heaven thine anger to restrain.

Argent a Chief, Azure VERTETUR IN DIEM; the Azure being of the nature of the Light, RECTA DIFFUNDITUR, and is the Colour of Justice; therefore attributed to *Jupiter*. Sometimes the Chief is *Nebule*, to shew the benefits we receive from above:

Tum Pater Omnipotens, &c. —

Almighty Aether in a fatning showre,
Dropt in the lap of his sweet Spouse.

Party per
Chief Nebule.



That Chief that is *Nebule* denoteth a Preacher of Righteousness: UT IN ORBE PLUIT, or a bountifull Prince, DIVES IN OMNES. By this kind of Serpentine Line the *Agyptians* did denote a progressive Vivification of a Deity, CLARO AB ÆTHERE PAVOR. It is accounted a Noble Bearing, because it comes so near the active Light. It may well be called the Chief, being so much augmented by Sovereign Ensigns, as in the Coat of the Right Honourable the Earl of

Rut-

Rutland, who bare the *Chief* quarterly : *Jupiter* and *Mars*, on the first and last two *Flower-de-luces*; *Sol* on the second, and third a *Lion Passant*, *Gardant* of the third; As being descended from the *Blood Royal* , from the *Sister* of King *Edward* the Fourth. Also 'tis used as the chief *Ensign* of *Spiritual* *Knighthood*, those of the *Order* of the *Templers* ensigning their *Paternal* *Coat-Armour* with a *Chief Argent* , charged with a *cross Gules*. Furthermore how are *Companies* and *Societies*, incorporated by his Majesty, as a peculiar *Badge* of his *Royal Favour* , augmented in *Chief* as the *Artillery*, *Military*, *East India* , *Staple*, *Adventurers* , *Russia*, *Elbing*, *Spain*, &c. besides many peculiar *Families*, wherein is plainly denoted the *Royal* *Ensignes*? *Per Chief Sable* , and *Argent* is modesty in *Virtue*; *ELEVATVR IN VMBRA*. *Azure* a *Chief Argent* *RETVLIT IN MELIVS*. *OR* a *Chief Vert* is the labour of a *Bishop*, *VT GERMINET*. *Gules* a *Chief Argent*, a noble *Captain* , *TE DVCE EGREDIAR*. A *Chief Argent* and *Sable* represents one whose chief care is in a *solitary* life, to pay recognizance to *Heaven*, *MVNERISHOC TVI*. *Azure* a *Chief OR* is the *Emblem* of *Dignity*, *ELEVOR VT FVLGEAM*. *Sir Westons Brown* being *Knighted* by *Ferdinand* King of *Aragon* , is augmented in *Chief* by addition of the *Eagle* to his *Arms*, Dated in *Civitat. Burgien*. the 15. *Sept. An. 1511*. *Upton* saith, That when the *Chief* seemeth to have as it were a whole *Coat* , it doth well become a man who hath large *Possessions* by his *Mother* , and small *Patrimony* from his *Father*, bearing his *Fathers Arms* ; notwithstanding wholly on the *Chief* his *Example* is, *Portat unum signum capitale de nigro* , & *tres Rosas rubeas in Campo aureo cum uno capite rubeo*, & *tribus talentis in coiem*. And an instance of the like *Bearing* is brought by *Guiliam* in the *Coat* of *Minors*.

Thus as the *Earth* is divided , so is the *Shield* into *Continent* and *Islands*, the *Continent* being that quantity that we call the *Field* , not separated by any *Divisional Line* , the *Islands*.

Argent a
Pile in
Point Sable.



Argent a
Canton Sa-
ble.



Islands being Invironed round about with some Sea, either by Plain, Ingrailed, or Indented Lines, or Borders, whose Nature is, **CIRCVMSTANT NON MERGVNT**; and these again are divided into *Peninsulaes*, *Isthmus's*, and

Promontories: *Peninsulas* when the Field is almost incompassed by a *Border*, yet terminates at the *Chief*, and is so joyned to the Field, the Earth extending it self out into Promontories in high Mountains, parting *Per Cheveron* **TONITRV CALCAT**; or else shooting it self into the Sea in *Piles*, **INCONCVSSA**

MANET; the outmost end of which makes as it were a Fore-land, and is called a *Pile in Point*. Who would not think but that the Beare of three Anchors on a *Pile*, is arrived at the *Cape of good Hope*, or else that it denoteth the Bearers

Name to be *Bide*, **IMMOTA TRIUMPHANS**! Did you ever see the *Pile ingrailed* with the force of Water, **IMMOTVS FRANGIT**, and emplyes, that hardship is made easie through hopes of Victory, **PROBANTVR FORTES IMPETV**. *Cantons* bound but one Corner of the Field, and is a sin-

gular reward for the study of Virtue: so the *Virtuosi* in a *Canton* bear the Arms of *England* as a Badge of his Majesties favour to the Propagators of Sciences; for as it is reason that distinguisheth Man from Beast; So it is a nobleness of temper and Generosity of Spirit that distinguisheth us from one another. He that employes his utmost reason in quest of what is best, accompanied with a generous resolve to pursue it, is the most worthy Person, having *Jus imaginum*, in whose places are come in Badges of Families *Coat Armour*, which are born as Ensigns of their Ancestours Virtue, which first merited them, and are provocatives to Posterity to a generous imitation of them, and becomes justifiable in Religion, and as in the

the mixture of Colours, each loseth its proper beauty, and a different third results from both: So those that acting on their own fancies, refusing the *strait Lines*, do make a great many deformities, forsaking the sober foundations of Antiquity.

Ornari res ipsa negat, contenta doceri.



Imbelishments are not always Ornaments, but sometimes transform one into deformity; take a plain Escutcheon on another, or bounded by another, 'tis the property of a good Souldier that keeps a clear and quiet conscience in his Breast, which otherwise will gnaw out the roots of all Valour. *Black* and *White* are the Ornaments of Nature, and the first Fields in Heraldry, though indeed *Gules* is the proper Field of a Souldier, who refuseth not the bloody Coat of his Adversary, since it is an argument of manhood:

*Sable an
Escutcheon
Argent.*

—*Rapiens immania pondera balthei &
Quo nunc Turnus ovat spolio, gaudetque potitur.*

Now what I have said concerning all the *Fields* before going, are said to be *parted*, but cannot properly be said to be *charged*, because there is neither Metal nor Colour predominant. But when these *Lines* limit a space above the Field, they do constitute certain Charges or Honourable Ordinaries which I come next to treat of, as the *Nexus Materiae cum forma*. But when these Divisions are charged with any thing of Sovereignty, it denotes high merit from the Prince, and are called augmentation of Honour, though it take from the first Bearing, *Frederick* the Fourth Emperour of *Germany*, giving to *Laurence Hutton* of *Hutton John* in *Westmorland*, a *Canton* charged with a *Falchion* in *Band Proper*, as a parcel of the Arms of *Soliman* the Second; for that in the Wars of *Hungary*.

gare he had won in the Field the Standard of the said *Solyman*) joyned to his own Arms, which was *Gules a Fesse O R*, between three Cushions Argent tassled gold, and charged with three Flower-de-Luces, and to his Crest parcel of the Imperial Arms, viz. On a Wreath Gold and Azure, two Eagles heads and necks in Saltire, coupéd Sable issuing through a Coronet gold, and were by especial favour declared to be added to his own Coat, Cushions signifying rest and repose. By what hath been said that God did in the beginning cause a double property in one Essence, whereby the one was *potential*, and no wayes yet Enacted by the brightness of his Emanation, and in that respect is termed Darkness, Privation, Voluntivity, opposite to Light, and a friend to Death and rest; and the other was *actual* and pure Brightness, which is termed Light, Position and Voluntivity a friend to Life and Action. So that Matter without the third Vnity of the informed Light could not be ended with the title of Goodness; nor can the Matter of Arms be good till it shall be able to undergo all the Changes and Alterations that the active Form of the Metals and Lines can put upon it, whereof upon it the plain Line is like the first shadow, and the curved like the second; as that *Umbra prima est absentia prima lucis, secunda secunda, & sic deinceps.*

Conclusion of this Chapter,

**To Sir Henry Blunt of Tettenbanger in the
County of Hartford, Knight,**

S I R,

The Nebule Line in your Coat hath already inroll'd you in the House of Fame: your Travels having made you far famous, have lifted your Head above the Clouds. Nevertheless what is now mounted in the Air, was at first in Plano, viz. Lozengy O R and Sable, as Matter and Form compounded together, for the Honour of so good a House, and is removed from its first Simplicity, for the distinction of a numerous Progeny, & the Field you bear shews your Ancestours were men of high Agitations.

CHAP.

CHAP. III.

Of the Matter and Form of Coat Armour,
conjunct in the Honourable Ordina-
ries.

N Ordinary Charge on a Field is an *opake* Brush a
Border
Chcky Ar-
gent and
Sable. Body born upon it: *Opacum corpus est lu-
mine impervium*, which by reason of its soli-
dity, it suffers not the light of the Field to
appear through; and these that follow are
called *Honourable Ordinaries*, *quasi EX*
COMMUNIBUS NON COM-
MUNE: and as they are more *ordinarily*
used as tokens of *Honour*, or else for that

those were called *ORDINARI*, that in a Battel led on
the *Battalia's*, and being charged with other *Ordinaries* by
way of Augmentation, are like those *Augustales*, that by *An-*
gustus were joyned to the *Ordinary*; and among all **Military**



Ornaments there was none of higher esteem Fesse.
then that of the *Fesse* or *Cingulum Militare*,
being worn in the Place of the *Girdl*, and
signifies *Naturalis Facultas*, the natural Fa-
culty of a man, because it doth as it were
gird the Loins, being also an Emblem of
Chastity, Truth, Resolution and Readiness
to Action, Virtues required in the Service

of God. Moreover, the Heart and Parts which God requires
are divided from the inferiour Organs by the *Girdle*, where-
by is implied a *Memento* unto Purification. Among married
people. It is *Vinculum conjugale*; it is also an Ornament of

the Church, 'tis an Hieroglyphick of Temperance and Moderation; 'tis to be worn on all solemn Occasions and Seats of Magistracy, viz.

Rex Solium, Doctor Cathedram, Judexque Tribunal Possidet, ac Sedem Prasul Pratorque Curale.

The Military man onely being girt in a standing posture, and in the Heroical Age it was of great esteem, as may principally be seen in *Homer*, *Qui Attridarum Balthca aurea facit, Hectoris puniceum, Diomedis discolorum.* it being a reward for great Warriours and Military Captains, in which sense *Joab* had a reward of ten Shekels, and an Arming Belt. The Augmentation Coat born by *Pelham* was in memory of the disarming his Enemy in the Field, when he cut the Belt off, and took him Prisoner, retaining the Buckles on it. In like manner *West*, as a cognizance of his Valour, continues to wear the Chape of the Sword;

*Aulica quippe Comes rexi patrimonio clavis,
Et mea patricio fulserunt Cingula cultu.*

It is rewarded with sovereign Ensigns in the Coat of some of the Earls of Worcester, in testimony of their Extraction from *Henry Beauford* Duke of Somerset, Great Granchild of *John*, so named of *Beauford* in France, who was Son of *John of Gaunt*. It consisteth of the third part of the Field, and is as it were the path to Virtue; *TRAMITE RECTA*. It is also the especial Ornament of Knighthood, *Unde Militari Cingulo decorare dicitur pro Militem facere*, And as *Sir Henry Spelman* noteth further, *Tribunorum enim Baltheis conscriptus fuit Militum numerus, qui sub ipsis stipendium merebant*, in which sense also the Scripture speaks of *St. Peter's* military Girdle; *When thou wert young thou girdest thy self, and went whereever thou wouldst* (So that to girt is a Tyron or Prentice to Arms) and in imitation of his Lord in the Holy War he carried nothing in his Girdle, *Mat. 10. Neque au-*

rum neque Argentum, being nor onely with *St. Paul* ready to be bound, but to die. Also hence it is that so many have assumed the Fesse, *ut accinguntur omnes operi*. So that the Fesse is *quasi fasciatum*, Girt to the holy Land;

*First Kings proceed, and Captains follow then,
The Helmet waits upon the Diadem.*

Dr. Fuller
on Fronti-
pieces.

The great House of *Austria* beareth *Gules a Fesse Argent*, in memory of the Valour of *Leopoldus* at the Siege of *Ptolemais*, who fought so long in the assaulting of that City, till his Armour was all over gore-blood, save the place that was covered with his *Belt*, and so left his old Arms, which were *Six golden Larks*, having this Coat assigned him by the Emperour in the year 1191. Gore also bears the *Field* all over. Gore *Blod* accompanied with this *Military Girdle between three Crosets Fitched*, in memory of the like enterprize; *Gules a Fesse OR*, representing martial Honour, which is represented by *Gold* that Honourable *Metal*, which while it is tried, *NON LADITUR SED PROBATUR*;

Me cinctus Lauro perducit ad astra triumphus.

Sil. Ital.

Argent a Fesse Gules represents *MENTEM ET CARNEM*. The *Fesse Cotised* signifieth correspondency, *STRINGIMVS DVM STRINGIMVR*. It is so Noble an *Ordinary*, that it represents both Nations, Tribes and Families, becoming good Armory for the plainness thereof;

*For when the Tribes are fighting all alone,
You'l then discern the valour of each one.*

Gran-
tham's
Transition
of Homer
lib. 3.

And though the *Bend* seems to have a degree above the *Fesse*, it being more raised up and esteemed as it is the Symbol of Victory; yet they seem to have *VNA VTRIQUE*

ANIMA with this difference onely, the *Bende* is accounted as the *Scarf*, and the *Fesse* as the *Girdle*, both of them Military rewards, but differing in *Position*, and is often charged by *Archievements*;

—For since I follow Mars, my warlike Stars bestow,
Besides those Darts, Helms and Boist Targetts Croissants from the Foe.

Rev. cap.
13.

Yet let not him that putteth on his Armour, boast like him that putteth it off; for the *Fesse* is a preparation to Battail, the *Band* or *Belt* the token of Victory, in which sense our Lord and Saviour after his Triumph over the World, Sin, and Death is said to wear a *Golden Belt* about his Pappes, whereas the *Girdle* was worn about the middle, as Sir Henry Spelman observeth: *Nam hæc sub vestimentorum appellatione venit; ille inter arma censetur. Zonam perdere* is an argument of Poverty and Captivity; to be *ungirt* is to be unblest:

Ibit eo quo vis, qui Zonam perdidit, inquit.

It seemeth to be loosed in the Coat-Armour of *Masbam*, who beareth it *Humit* in token of leading Captive. *Iosephus* in his Antiquity of the *Jews*, speaking of the *Girdle* of the High Priest, saith, *Zonæ circulus significat Oceanum, qui utique cuncta suo Limbo circumdat.* The waved *Fesse* is agreeable to what I spoke before of the Bearing in Sir Francis Drake's Coat. *Casanus* saith concerning the *Girdle* of the High Priest, that it represents the four Elements in Colours; and that *Fesse* that is, Black argues it to be the Canonical part of the *Panoplia*, or compleat Armour of a Christian, the *Girdle* of *Verity*. It signifies also *Virginitie*, from whence the proverb *Zonam solvere*, is used for the loss of *Virginitie*. *Argent a Fesse Sable* is like worldly felicity, *LVMINE ET VM-*

B R A.

B R A. Gules a Fesse Argenr denotes Virginity, *VIRE T IN ARIDO.* Red and White is Beauties chief Ornament, as well in the Fesse as in the Face; therefore those that are without fear or shame, are said to be impudent, **A L B I ET PUDICI NESCIUS;**

All Colours taking to invite;
But most Red, and spotless White.



Barrs are of the nature of the Scarf, which as they are worn as well upon the Neck, or Arm, or Middle, have obtained their Position in any place of the Shield; onely they are never alone, as the Fesse is, but strengthened with an other, *Et fortitudinem notat munimentum:* properly such persons as either with Arms or Counsel will defend their Na-

Argent two
Bars Gules.

tion, but will barre out all disloyalty. The French call all Barrs running the Horizontal way *Fasces*, which we call Barrs, to distinguish it from the Fesse, which is always born in the Girding place; and Bars are sometimes born with Gemelles, and hath the relation to the Bearers, as the Zones have to the Sphere; that is Limits; or Bars, which are never alone, *Ubiunque vera Argenti inventa est, non procul inveniuntur alia.* Fasces represent the Bundle of Rods carried before the Consuls. OR two Barrs Gules, that is, Love and Honour, wherein the Field is predominant to the Charge;

Pliny.

Dulcis amor patriæ, quo non præstantius ullum.

For in the bearing of Arms *Propria patria videtur major & præstantior.* Barrs, saith Sir Henry Spelman, denoteth strength and fortitude, *Viros summos designat, qui vel armis vel consiliis tutantur Rempublicam.* An eminent Example wherof may be seen in the Coat of *Farfax*, whose Coat at first was *Argent*

G.

a *Cheveron between three Hinds heads erased proper*, denoting their Forestership at *Ainesid*, (hence all Coats by the Names of *Porster*, that have either Deer, or Broad-arrow heads, or Bugle horns, denote it to be a Guardian or Forester) But Sir *Guy Farfax* of *Stetton*, the Kings Serjeant at Law, Judge of the Kings Bench, was the first as bore the *Black Lion over three Barrs in the time of Edward the Fourth*, altering it a little after to *Barrs Gemelle or broken, with the Lion over all*, to signify the liberty of the Subject, which was strongly asserted (by the two Judges, Father and Son) and recovered from strong hands by their means; and to the said Sir *Guy* for his wisdoms sake was referred the Title of the Crown betwixt the two Houses of *York* and *Lancaster*, as testifieth the Right Honourable the Earl of *Mulgrave*; in which respect also it is supposed that the White Rose anciently on the shoulder of the Lion was a testimony of his fidelity to the House of *York*. The *Black Lion*, saith *Ferne*, as his Colour cannot be changed, signifieth Constancy, Gravity, and Courage: and joined with the *Barrs* Wisdom, Policy, and Providence, to stop the Devices and Practises of the Enemy. The silver Field is an allusion to the Name of *Farfax*, which in the *English Saxon Orthography* was as much as *Fairlocks*, & were so denominated *A pulchro Capillitio*, saith *Cambden*. When *Pallas* was sent from Heaven by the white-wristed Queen to assuage the wrath of *Achilles* against *Agamemnon*;

*Achilles by the Yellow Curls she took,
Standing behind him; onely gave a lock.*

The worthy Family of *Barret* of *Aveley* in the County of *Essex*, beareth in allusion to their Name; the Field *Argent w^o Barrs Gules per Pale counterchanged*, and so opposing *vim vis* for counterchanged seems to allude to the Shield of *Minerva* that astonished the Beholders;

Daugh.

Lacie's
Nobil. pag.
31. & 84.

Juno.

*Daughter of Jove, which doth his Buckler bear,
Tell me why thou descendest from thy Sphere.*

Gran-
ham's
Translat. of
Hom. l. 1.

By the two *Barrs* Gules is signified the force of War ;

*Two Gates there be stil'd the Ports of War,
Sacred to Mars with reverential fear.*

Ogleby's
Virgil. 47.

Barry representing Strength, Security, and Safety ; so *Ovid* ;

*Centum arci claudunt vestes, aternaque ferri
Robora, &c.*

*Shut with a hundred iron and brass Bands,
There in the Porch bifronted Janus stands.*

So that by *Barrs* counterchanged is signified Prudence, to provide against and to kill Monsters, to whom must be exposed the Chrystal Shield of *Minerva* (against the many-headed Monster of Treason, War, Jealousies and Fears) and the strong *Barrs* of Fortitude is to be, not onely shut, but *Barred* against such *Hydra's* as is born in *Barrel's* Creaks ;

*The Devil himself at this Hag shuts his Gate,
This Monster the infernal Furies hate.*

Lastly by *Barrs* are signified *Metam & Limites non transiendos*, therein imitating the good General (acknowledging God the *Generalissimo* of all Armies) not exceeding his *Barrs* of reason : and though he find opportunity, yet will make a Bridge of Gold for his flying Enemy, wherein eminent is the President of *T. Manlius* Son to the Consul his Father, who exceeding his *Bounds*, though he gained a considerable Victory, and presented his Father the Consul with the spoils of his

his Enemies in these words; *That all may know Sir that I am the Son of so worthy a Father, I present you with these spoils, which when challenged, I took from the slain Enemies.* Yet the Son was condemned to death by the Father; for exceeding his *Bars* in these words; I think (saith he) that even though thy self (if thou hast any of my blood running in thy veins) wilt not refuse to restore by thy Punition that Military Discipline which by thy fault thou hast destroyed. Go *Lictor*, do thy Office;

—*scutumq; securi*

Aspice Torquatum.——

Behold *Torquatus*, that bears the bloody *Axe*, to admonish the Bearers to be good in their Office, the *Girdle* keeping men from running from one extreme to another; the late Cardinal of *France*, *Mazarine*, bearing the *Axe* and Bundle of Rods, over all a *Military Girdle*, charged with *Mullets*, as a Note of his high Administrations;

*Militia decus hoc est grati nomen honoris,
Symbola Ausoniacum cingere digna Latw.*

Ovid speaking of the *Girdle* of *Venus* saith;

*Sume Cytheriaco mediatum Nestare Ceston,
Ussit amatorum Balthæis ille Jovem.*

But methinks I hear the *Man at Arms* all this while but boasting like one that puts on his Armour, and like *Agamemnon's* Vision is called upon;

Gran-
tham's
Translat. of
Hom. II.
lib. 2.

*Sleeps Agamemnon who doth the War-horse tame,
'Tis far unfit a General of thy fame
Should sleep all night; how canst thou carefull be
Of those great Armies that are under thee?*

So

So now to raise the *Fesse* to the *Bend*, is to lift up the Soldiers head to the Battail with Victory, which is to bring him off as well as I brought him on :

*When on his Shoulders that unhappy Belt
With golden Studs most glorious he beheld
Which Pallas had when him first Turnus kill'd.*

Æn. l. 12.



Scroope never scrupled to bear the *Golden Bend*, since it was the token of Triumph and Victory : and if it be ingrailed, it shewes there hath been some hacking for it :

*Argue a
Bend O R.*

— *Fresh Garlands to the Virgins temples crown'd,*

The Youths Gilt swords wore at their Thighs with silvery Bawdrick bound.

Zona suspensa ad humeros Victoria est argumentum ; Pugnanti enim ad lumbos adaptant enssem per Zonam, post Victoriam autem ad humeros religatur. The manner of a Victor being such, that first disarming of his Foe, throws it over his own shoulder in a more propense manner ;

His dying body, which the foot of his triumphant foe Opened, and stood upon his breast, and off his arms did go.

The *Bend* by Sir *Henry Spelman* is called *Baltheum triumphale*, and is the Belt of *Phœbus*, who is said to rejoyce as a Giant to run his course, this Ordinary representing the *Zodiack*, **OBLIQUE ET UBIQUE**, containing the third part of the Field. It is the Symbole of Perseverance, **INDECLINABILI GRESSU**: it never swerves though it be to the right and left ; it is as it were a scaling Ladder in the Coats of *Ratcliffe* and *Culpepper*, prepared for

K

af-

assault in the *ingrailing* thereof. When *Jacob* had seen this Vision, he Scaled Heaven, and covenanted with God, **HINC NON RECEDAM**. It is the *Ecliptick Line* of the Sons of Honour: it signifies an old Souldier; *Senex ita cingebatur*. And though it seem to incline, yet 'tis as constant as the *Zodiack*, **RECEDO NON DECEDO**. The old Souldier may repose, but not deviate. If it appear *cottised*, its like the Sun between the *Tropicks*, and **TEMPERAT ÆSTUE**. It is rewarded by Sovereign Ensignes most eminently in the Coat of *Thomas Howard* Duke of Norfolk, who gave the overthrow to *James King* of Scots at *Flodden Field*, in memory of which so signal service, the King gave the Addition to his Arms, *viz.* On an *Escutcheon* O. R. a *Demilion* in a double Tressure Counterfessy, with an arrow in the mouth *Gules*, which was part of the Regal Arms of Scotland, their Lion having been wounded in the mouth with the *English* Archery, all which was born upon the *Triumphal Belt*: sometimes the *Bend* is adorned with Golden Buckles, like that of *Aeneas* in *Virgil*:

Dated the
first of Feb.
An. 5. H. 8.

*Eurialus, Phalaris, Rhamnetis, & aurea bullis
Cingula.* —

Buckles being also Symbols of Triumph and Victory, and in memory of the signal Fidelity of the City of *Hereford* to his Late Majesty, King *Charles* the First, when *David Leslie* the General of the Scots lay before it with all his Force: after a long Siege his Majesty disarmed his Belt, which was charged with three Buckles, and bestowed them as a reward for their invincible fidelity on the necks of the Lions Gardant, as supporter to the Arms of that City, and compassing the said Coat which was *Gules three Lions passant Gardant Argent, with a Border Azure, charged with Scotch Crosses*.

Hereford
Armes.

Reason of
bearing
Mother coats
on a Bend.

To bear the Mothers Coat upon the Fathers by the Heir on *Bend* is commendable by *Vpton*, an example whereof is instanced by *Guilime* in the Coat of *Latime*; and where there

there is a reason to be given, though the Coat be more charged; yet 'tis a Philosophical *Tenet*, *Quod facit tale, est magis tale*; so that if the Bearer of this Shield claim Nobility from Ancestry on his *Mothers* Side, he hath a President of it in Antiquity: *Achilles* retreats to his *Grandfather Aacus*, and his *Father Peleus*, and his *Mother Thetis*, which *Aeneas* testifieth though he had never seen the Shield before:

—Fame sounds thy worthiness,
From famous *Peleus*, the Sea Nymph that hath the lovely
Tress,
Thetis thy Mother.

Knowing at the very sight of the Shield which had so much of his *Silver-footed Mother* and *infernal Aacus*, as plainly did declare by the *Metal* and *Colour* of the same, that he was no less then the great Grandchild of *Jove*.



The *Bend sinister* is not accounted so OR a
honourable as the other *Bend*, by reason Bend sinister
it is by the Ignorant confounded with a Azure.
Battone, which is a note of Illegitimacy, and is cut off from joyning to the *Cheif sinister* and the *dexter Base Points* of the *Escutcheon*, and so denoteth cutting off of Succession, whereas the *Bend sinister*

doth still continue, and is an Honourable Bearing, by what the Authour of *La Science Heroique* saith, *Fuerit vero Militare Cingulum fortasse Pharetres ferendis aptum, quemadmodum hodieque simile Cingulo utuntur Milites gestandis ab humero pendulis abeneis, fistulis longioribus quas vulgo (CHARABINAS) appellant*, it being that the *Flask* or *Spanner* is said to hang by, which Bearing though it be not usual among us, yet is accounted a noble Bearing in foreign parts, *Gules a Bend sinister* OR, by the name of *Stotkheimes* in *Hassia*, and by *Bossucio* in *France*, and *Hemini* of the same Countrey, *Argent a Bend sinister Gules*, *Rappach* in the Empire, *Gules a*

Bend sinister Argent, *Meerger* in *Austria*: and by the name of *Weiler* in *Franconia*, *Wildelsteine*, in the same Province.

If the *Bend* be subdivided into smaller pieces, it is called a *Scarp* or *Scarffe*, which are said to be *Ornamentum quoddam muliebre*, which, saith the Commentator on the *Iliads*, were no unusual wear for Souldiers; he translates *Σπορδον Scarffe*, and not *Funda* a *Sling*, which was not so much as named in all the *Iliads*. When *Helenus* was wounded through the hand 'tis said;

*The wounded hand within a Scarf he bore it, which the Squire,
Had ready for him, yet the wound would needs he should retire.*

It being a fit thing to hang his *Arm* in, and likely that his *Esquire* had ready for him, either as a favour of his own *Mistresses*, or of his *Masters*, or for either Ornament; and so *Hector* appeared armed:

— This said,
With Day bright Arms, White Plume, White Scarf his goodly limbs array'd.

The *Bend* is the charging posture of the *Lance* by which the man at Arms gives the Onset. So when *Achilles* had shook his *Lance* in vain at *Aneas*, he stands prepared at a charging posture, exciting them to be sharers, and to bear *Bendy* with him:

*The Græcian Orders every man (if which the most lock
on
To see their fresh Lord shake his Lance) he thus put
charge upon;
Divine Greeks stand not thus at gaze, but man to man
apply*

Your

*Your several valours, 'tis a task laid too unequally
On me.*

Cedant arma togæ, the Muses give place to *Mars*; yet the Olive Branch of *Minerva* is to be preferred before the Spear of *Achilles*, though that was made of *Asb*, because peace is to be preferred before war, the *Pale* being the *Lance* of the



Military Knight in his standing posture; and that I may with this Ordinary raise your thoughts upright, it seems by its very situation to denote an upright man, one whom merit hath raised. *Seest thou a man that is diligent in his Calling? he shall stand before Kings.* The standing posture denoteth vigilancy and diligence. *It is very convenient* (saith *Vegetius*) *that the youths should be ex-*

*Argent a
Pale Gules.*

exercised ad palum, or at Stakes, whereby they learn to strike at the sides, feet or head with a down-right blow or pointwise; the one assails the heart, the other the head. In the Military standing posture it is that of the Centinel which was not to lie down, **SINE OCCASU FELIX.** It denoteth vigilant Captains or Generals; and it hath the place of the second Principal or *Lieutenant General*, and is sometimes cottized as *Adjutant Generals*: the place of the *Generals* being on the *Dexter* (chief side or right wing, while the *left side* shewed the benefit of Council of War, or laying their heads together; goodness sanctifies greatness, and greatness supports his goodness. The Commander on the *left wing* represented by the *sinister Chief*, saith *Vegetius*, to be a wise, fore-seeing, and a provident man, because greater dangers attend always that side the cottage is but weak; where it is not united to the back bone, the *sinister Canton* is often rewarded by the way of augmentation for dangers foreseen and prevented. Such a Canton was added to Sir *John Clark*, who took in lawful wars *Lewis de Orleance Duke of Longevile* at the journey of *Bomy* by *Tyrovane*, the sixteenth of *August*, in the fifth year of King *Henry*.

Henry the Eighth, in memory whereof the Coat of the said Duke was (marshalled with his own by especial command from the King) being *Azure a Demy Ram mounting Argent, armed OR, between two Flower-de-luces, of the last over all a Batton dexterwise of the second*, which he wore with his own Coat which in Blazon is *Argent on a Bend Gules between three Pellets, as many Swans proper*, in which Coat Mars and the Muses agree, it arguing them to be as well learned Clerks as experienced Souldiers. The whole atchievement of a Knight is most exquisitely described by our Poet in the preparation of Paris to encounter Menelaus:

— He first makes fast his Greaves
With silver Buckles to his Legs, then on his breast receives
The Curets that Lycaon wore (his Brother) but made fit,
For his fair body, next his Sword he took and fastened it
All damasked underneath his Arms, his Shield then grave
and great,
His Shoulders wore, and on his head his glorious Healm he
set;
Topt with a Plume of Horses hair, that horribly did dance,
And seem to threaten as he moved; at last he took his Lance.

winning of
Armes.

Spolia
opima
nobet.

FERNE in his *Glory of Generosity* saith, that though a man be no gentleman of Blood, or Coat Armour, yet having captivated in lawful WARRS, any Gentleman, great Lord or Prince, he may bear the Shield of that Prisoner, *jure gentium*, saving in a Civil war in which the Romans allowed no triumph, and there was good reason for it, because their own power was lessened; but to gain from an Enemy was the best manner of bearing: there were never but three. saith my Author, which the Roman Histories make mention to have wonne the *Spolia opima*, vid. *Romulus* who slew *Acron* King of the *Canenses*, and *Aulus Cornelius Cossus* who slew *Lars Tolumnius*, and *Marcellus* who slew *Bridomarus* or *Virdomarus* the Gauls General in the head of his Army that is on the top of the
Pale,

Pale; the *Spol a opima* were so called either *ab opibus* the riches of them, or *ab opere*, because it was a work, or extraordinary deed : or for that *opimum* was all one with *Amplum*. *Livy* defines them to be *Spolia Dux quæ Duci detraxit*, those spoils or Arms which one general hath taken from another which he hath slain with his own hands; to bear three *Pales*, is the bearing of the *W. feman*, Prov. 9. *Sapientia domum suam edificaverit excisis columnis suis septem.*

The *Pale* is taken for a *Column*, and is the Symbole of *Pierius*. Stability, it consisteth of the third part of the Escoution and representeth fortitude, and sublime Glory. The main reason of erecting pillars to memory of men, was that their names might be lifted up above the vulger. *Quantam statuam faciet populus Romanus, quantam Columnum, quæ res tuas gestas loquatur ! Hercules* set up his two pillars with a *non plus ultra*, as if one *Hero* could have limited the ocean only, between the the streights of *Pallæts* of his own atcheivements : but how are the *Pallæts* of right Reason, enlarged by *Columbus*, having discovered a new world unknown to to the Ancients, and both for Art and Arms beeing famed!

*Pallæts less
then Pales.*

Et lituo pugnæ insignis obibat & hasta.

He having obtained the priviledge from the King of *Castile*, to quarter the Armes of his house, with the addition of the new world he had discovered ; neither were the English any way behind in their famous *long navigation*, and though *Hercules* was a man of mettall, he neither discovered the *American Gold*, nor the *Brittish Tin* in the Isles thereof, which was the true *Cassiterides*, from whence that metal came to the Greeks : albeit that *Pliny* writeth that *Midacritus* first carried *Lead* from *Cassiteres*, which *Dionysius* mentioneth under the name of *Hesperides*, which are proved to be no other then the *British Isles*, and were known in the Heroical times long before *Homer*, who makes mention of that Metal in the *Shield* of *Achilles*.

*Columbus
his discove-
ry.*

*Howel in-
sert of Hist.
711.*

*Britain
known to the
Phenician.*

Nomen

Nomen & Arma locum servant. —

He saith moreover that Metal was bought of the *Phenicians* by the *Greeks*, and fetched from the Islands of *Silly*, off from the promontory of *Cornwal*, eight leagues in number, 145 being the same, that from their plenty of *Tin* were called *Cassiterides*, and from their site *Hesperides*, and so the ancient *Britains* had as much reason to set up pillars to their sublime glory, as ever *Hercules* had; for it is very well observed, that there wants not some minds with great wings, and wits with large sails, if there were any to shew the lure to them that flyeth, or to open the Port to those that would lance out, *Alexander* called *Achilles* fortunate, because from himself he had valour, and from *Homer* Encomiums; from him Self merit, and from *Homer* glory.

Argent a pale Sable hath reference to the funeral *Pile* of the Ancients, built of Oke and pitch Trees, *Homer* making that of *Patroclus* to be 100 foot in length. ——— *Piceæ*

——— *Piceæ, flammis alimenta supremes.*

It was built in form of an Altar, whose every spark flies upward, *Gules a Pale O R* is the flame of a noble soul.

*Ditantur flammæ, non unquam opulentior illo
Ante cinis* ———

*The flames are precious made, no dust before was ere so rich,
Gemscrackle massy Ore dissolves.*

——— *Et pictis exsudent vestibus aurum.*

Gules a pale Argent, what better doth it represent then as *Haniball* in the Funeral of *Paulus Amilius*, having first condoled his death, he to the flames commits his purple vest, and Soulders Coats.

Aneas

*Aeneas also (whom like arms invest
By his example doth excite the rest.*

For to beare the *Pale* is to admonish the mind to be raised to that pitch of Royall fortitude, that neither the Surprizalls of Love, nor the Assaults of malice, nor the Sieges of hope, nor the Batteries of desperation, nor the the Scaladoes of Audacity; Finally that neither Arms, nor Arts, or any affliction shall force the Royall Hart to surrender or yeild, either at discretion or Articles, in all which *Aeneas* was an eminent example. Whence came that incomparable speech of *Aeneas* to his Son.

Et Pater Aeneas & Avunculus excitet Hector.

— let thy Fathers Fame
and Uncle Hector to brave acts inflame.

That is, stand upright to the fame of your Ancestors; for the Mother of *Ascanus* was sister to *Hector*.

The *Pale* is often charged with soveraign Ensignes, and in particular in the coat of the honorable *Lionel*, Lord *Cranfield* Earl of *Middlesex*, who beareth O R on a pale AZURE three flower de Liz of the field, this charge in *Virgils* words, being as it were *struere ingentem piram*, becoming an honorable Augmentation, or an ordinary of honour: and though the Lilly of the field, neither sow nor reap: yet good husbandry may as well stand with great honour, as breadth consist with height; the *Pale* then represents a Pillar of the Commonwealth, which because he is great will not bear the less: for can that be too low for a Lord, that is high enough for a King, the Kings of *Arragon* bearing D' O R a quatre pel's de gueules in memory, that one of the Kings thereof dipping his finger in the blood of new slain *Sarracens*, and with it drawing upon the Shield those bloody marks which now it hath.

Pales waved represent *Securitas Augusti*, and he that beareth

L

them,

them may be thought to have done service on the narrow Seas: *Pales ingrailed* and indented, seem to denote him, who first assaults the *Pallisado*, so gaining *Corona valaris* five *Palaris*; the *Pale* is placed about the Castle and ditch, to secure the place, and in that fence the bearers are taken for *Patrones* and *Protectors*.

*Hunc cingit Muralis honos, hunc Civica quercus
Nexuit, hunc demitis ambit Rostrata Carinis.*

Thus Englished by Ogleby.

*This Murall honour crowns, that Civick Boughs,
This wreathes his head with conquered Gally prowes.*

Flanches.



Did you ever see a *Pale* seem to be bowed in at the ends which yet spreads both at Front and Rear? it signifies that where the *Flanches* are oppressed, there the front will be enlarged. *Augustis Elevatur*, valour doth swell when it is crushed between two extremes; and then often times goes beyond her self in her Achievements; this was experimentally found many times in the Holy Land: especially after the taking of *Antioch*, when the sword peirced, and famine begun to pine the small guts; they then resolve rather to lose their lives by whole sale, then to retaille them out by retaille: and having strengthened their imaginations, on some thing founded on Religion, having by chance found in the Church of *St. Peter*, the *Lance* wherewith our Saviour was peirced, they take this for their Bearing with them in the Field the *Lance*, representing a *Pale*, which though strait of it self, yet rather then not believe victory from such an Ensign they will bow it to their own conceit: and having got a noble conquest did then and there mount *St. George*, having seen him that time by the Spectacles of their fancie, with an Army of white Horses fighting for them, the *English* then choosing him for their *Patron*.

Is

Is the Field *Checky* between two *Flanches Ermine* ? it signifies a wise man, who though he be crushed on all sides with the uncertain Game of the World, yet keeps himself upright. *Statum servare* is to keep one standing. And among the *Romans*, *Stare in Senatu*, was to prevail in the *Senate*, whose distinctions were into *Senatores Majorum*, like unto the *Pale* and *Senators minorum Gentium*, like the *Pallets* :

Checky between two *Flanches* signifies a wise & prudent *Magistrate*, who keeps the multitude in as the *Flanks* of a man do the small Guts. 'Tis so born by *Sherington*, is the *Flanches Ermine*, with a *Star* in the *Black Field*. It signifies a wise *Clerk*, and is born by *Hibart*. 'Tis a reward saith *Leigh*, for *Virtue* and *Learning*, a *Bearing* fit for *Nicodemus*, one that came by night ; or if you will rather allow it the same sence our former *Herald* doth, it is an especial reward for *Service* in an *Ambassage*, and so with the former *Field* and *Star* it might represent those wise men who had seen the *Star* in the *East*. Neither must I forget that learned man *Sir Henry Spelman*, whose *Aspilogia* is nothing else then the *Language of Arms*, wherein his *Shield* speaks for it self, *Clypeique insigne decorum*, as *Virgil* saith, he bearing *Sable Plates* 123 from the centre to the front, and rear between two *Flanches Argent*, the *Flanches* denoting *Virtue* and *Learning*, and the *Plates* the reward thereof ; for what more durable inheritance can we leave then the endowments of the *Mind*, and the pure *Silver Balls*, whose melody sounds like the *Bells of Aaron* ? and how are they better commemorated then in *Arms*, which hath the same property of *Poesie* ?

Notitiam seæ posteritatis habet.

Some indeed make a difference between the *Flaks* and the *Flank*, implying that the first is a Degree above the other, deriving the word from the French, *Fleschier*, to bend or bow : albeit there is but an *Anagrammatical* difference be-

tween *Tende* and *Bende*, onely it seems the one is bowed more, and so is proved by the Strefs :

*Arcus & arma tuae tibi sint imitanda Diana ;
Si nunquam cesses tendere, mollis erit.*

The *Voider*, saith my Authour, consisteth of an Arch line of a Bow unbent, and is a reward for service by a Gentlewoman. So that it seems Custome will not allow the Feminine Gender to bow the *Bow* to the heighth, though she be a *Virago* : and the repose of a Military man is a Bow unbent, which as the *Italian* saith, **MI REPOSO NO ES FLAQUEZZ**, according to *Plutarch's* Morals, *Lyram & arcum remittimus quo melius possit tendi* : and if we give way to ease 'tis but to return with more vigour. If you do allow the *Voider* to the Lady, though she be obstinate, *Lentescunt tempore*. *Clark* of *Derbyshire* beareth the *Flanches* perhaps as a reward of Clerkship, whence they took their Name: and *Arrow heads*, in the Field, because *Oratio humilitantis se nubes penetrabit*. And so *Dauids* tongue became as the Pen of a ready Writer. *Dakyns* of *Yorkshire* beareth the same, perhaps as a reward of Ambassage, being augmented with a *Lion of England* : 'tis born by *Tho. Dochen*, in a field *Ermine* between two *Flanches*, rewarded with two *Cottisses*, as a reward of his Learning, he being a Doctor of Physick, and Student of *Magdalen Colledge* in *Oxford*, whose Ensign is *Loxengy Ermine* and *Sable* in a Chief of the second, three *Lillies* of the first and *Jupiter* three *flower-de-liz* in *Pale Sol*, between two *Flanchs Ermine*, charged with a *Rose Mars*, was as an augmentation of especial favour to the Lady *Katherine Howard*, Wife to *Henry* the Eighth, which was done by the Advice of the *Heralds* :

*He knew for what they came, Heralds said he,
Of Gods and Men, come nearer unto me.*

Come



Come I now to the *Cheveron*, constituted of a right Angle, the *Bend dexter* and *sinister* meeting in the Honour Point, 'tis *Tectum sine fundamento*: and though it be but low in it self, it signifieth the *Top-raster* of an established House, and for Antiquity may justly claim the preheminance, from the *Agyptians*, for the *Greeks* borrowed their letter *Gamma* Γ from the *Head* and *Bill* of the Bird *Ibis*, who call it by a name which signifieth a Rule, and we call it *Cheveron* from the French word *Chaperon*, a Headstall or Tire, one who is known by his *Conus* or crooked Top-piece of his Helmet. It may denote a courageous Warrior, a man of high attempts, though but low of stature, such as was the valiant *Tydeus*, of whom *Statius* sings:

Celsior ille gradu, &c. —

Made English by Mr. Stephens.

*The Theban was the taller, and had told
More Suns then he; but Tydeus was as bold
And equal'd him in courage; gives him merit;
In a less room there reign'd a greater Spirit.*

The *Ediles curales* were the Masters of the Works among the *Romans*. And by a *Cheveron* it signifieth the *Top-raster* of an established House, denoting the Bearer thereof to have accomplished some memorable work; and if it be attended with *Couple Closes*, 'tis like *St. George*, that by the good help of his Horse kill'd the Dragon, that is, by the assistance of *Sciences*. And so it denoteth one who is a good *Architect*; so that to finish a difficult Structure is said *Fastigium addere*. And the *Cheveron* charged with *Bezants* denoteth Treasurers, Masters of the works, which among the *Romans* sat in Chairs of State. Neither is it any disparagement to bear any thing

in Arms which may seem Mechanick; for the Romans flourishing in Military prowels, in great wisdom exercised both their *Legions* and *Coberts* in time of Peace to withstand idleness, by casting of *Dikes*, making of *High ways*, baking of *Bricks*, building of *Bridges*, saith *Cambden*, answering to which works are *Borders*, *Pales*, and *Cheverons*.

For there is no *Legion* that went on any Expedition without their *Harpigoes*, which they called *Lupi*, and instruments with double teeth, *Axes* and *Saws*, with which the wood and *Pales* were smoothed and sawed; so that *Cheverons* are Military Ensigns as well as Civil Implements, and may signify either *Bridges* erected or dissected, according to Military necessity.

It denoteth also *Great Name and Estimation*, *Ut Fastigium attollere pro augere nomen & exsistimationem*, in which sense the great and noble Name of *Stafford* beareth in a Field OR, a *Cheveron Gules*. It is called by *Pliny* and *Columel* *Cantherium & Jugum*: by *Cesar*, *Fastigium*: by *Upton* *Signum capitale*, as *Sir Henry Spelman* noteth in his *Aspilogia*. And in the moneys of *M. Platorii*, *Hoc ipsum Signum bellissime habetur, ades significans, quas ipse sacras considerat*. It denoteth a House and Family of an Ancient Patrimony. It denoteth saith *Aspilogia* the first Bearer thereof to have been a *Laical* Person, which if his Son had increased his Patrimony, he took another *Cheveron*; for by *Novus Homo* among the *Romans* was understood he who had been dignified with any of the greater Magistracies, who had the right of *Images*, equivalent with *Arms*, as evident demonstration of *Virtue*. The *French Treasor* saith, A *Cheveron* is the *Spur* of the *Chevaleir*: and there are others again by the *Cheveron* understand *Ecclesiastical* Persons, who wanting those evident demonstrations, and requiring them of the *Heralds*, hath it given him from the King of *Arms*, either one, or two, or three at the most. The Family of *Archdeacon* in *Devonshire* bear *Argent three Cheverons Sable*, having at first perhaps taken that Name from their *Ecclesiastical Dignity*, and now is become the *Paternal Coar*,
and

and not the Coat of the Dignity : for as the same Authour observeth, hence you may observe the difference of *Heirs* and *Successours* : *Heirs* may adde or diminish the number of *Cheverons*, according to the increase or diminution of their House. But they that bear them in *succession* ought to bear them as their *Predecessours*; and the reason is, because *Hæredes portant Arma suorum Parentum, Episcopi vero & Abbates portant Arma suarum Ecclesiarum* : and if the *Cheveron* be transposed, it signifieth the Bearer thereof to have lost part of his Substance, but yet is in hope of recovery again. The ancient Earls of *Henault* bear O R three *Cheverons Sable*, which with the Area of the Field make seven Paths, or Spaces, which is said to commemorate those seven famous Passages that lead directly into all parts of *France*, from a Pillar in the City of *Beauvais*, erected first by *R. onhild*, who was contemporary with *David* King of *Israel*. But the first time I meet with this Bearing in a Shield, is on the Seal of one of the *Earls of Flanders* about the year 1091. for though it seem to denote the first Bearers to be men of low Fortune, yet signifies a raised mind, like to that of *Fabricius* :

———*contentus honesto*
Fabricius parvo, spernebat Munera regum.

With a small but well rais'd estate content,
Fabricius flights what Kings to him present.

It also by its position may denote the Generals *Tent*, or the head-quarter of the Army : being staked down at the bottom, and ending in a point, and therefore may justly be called *Signum Capitale*; and where is the Generals Tent more safe then in the midst ? as the *Cheveron* is placed, from whence is Counsel best infused ? so that to smite in the *Tent*, denoteth surprisal, that though their *Rafters* seem to be established, yet to pluck up their *Stakes* and *Pales* is to give the *Cheveron*, and he that raiseth a siege, may justly bear this Sign, or he that

that by fortification shall strengthen the besieged, whereby they may justly enjoy their houses; for this is the justice of the law Military. *Quia dominum rerum justo bello captarum in victorem transfertur.* And so very often the Coat which is gained in the Feild, may be born on the *Cheveron*: albeit the causes thereof may not be manifest, as also upon all the other *Stationary Symbols*, or *Ordinaries of honour*, which have their determinated place in the Field; but what is spoken here, is but to note how honorable they may be accounted, according to that of *Homer*;

Paris is now returned from the fight,
And in his Chamber loves to take delight
On his sweet Beds; he is so fair you'll say,
He came not from the Warr, but from a Play.

When the *Heralds* were sent to demand *Briseis*.

——— just as they went,
They found *Achilles* sitting in his Tent.

The lawmaker did thus provide for the encouragement of men, of action, that the victor should be rewarded in this or that manner. So the *Chief* signifieth in general, a *Chief*, a head, a *Commander*. By the *Bend* was signified a *Triumph*, by the *Ffs*, a *Tiro*, or one that girts on his Armes; by a *Cheveron*, a work-man: (though some will have it the tire for a womans head) without whose aid, no difficult matter could be brought about; for the *Romans* had *Tribunos Plebis* as well as *Militum*, by the *Saltire* they did denote the whole Feild of *Artillery*: having the *Generals* quarters in the midst, which though the *Angles* of this *ordinary* be oblique, yet such was the motion of the Animal Spirit of the world, according to *Plato*; for in the field of Warr, the *Tessera* or word of command



mand issued *Saltire-wise*, being conveyed by the *Tessararii*, whereby the *Angles* were not ignorant of what was designed in the *Center*: so as to obedience, this is an *Atchievement* of man-hood, and is called a *Salter*, as if it were an Engine to assault, or gain, *p r Saltum*: by which a man leaps or rises to gain an enemies Fortrefe, tis under-

Gules a
Saltire Ar-
gent.

stood an accessory; and hence you may observe (though I would not detract from the honour of any Nation) that those Nations that were obliquely engaged in the *holy War*, such as the *Spanish*, *Scots*, &c. bore their *Cross* oblique, whereas those more noble manly Nations of the *Germans*, *English*, and *French*, who made it their business, bare their *Cross* at right *Angles*, however the honour of this *Crux decussata*, is in its Antiquity the Elder Brother being born by the *Egyptians* on the breast of *Serapis*, being the same which *Jacob* made in the *crossing* of his hands; and the same from whence the *Greeks* had their letter *X id est, processus animæ mundi*, and, since *Christianity*, it claimeth its original from *Constantine*: and *Vincentius* saith in his *Speculo Historiali*, that the *Crosse* was sent from Heaven, when an Angel brought unto the blessed man *Mercury*, all Armour necessary with a *Shield Azure*, thereupon a *cross flory* between four *Roses* gold, according to the *French Treffor*, this is the *Guidon* of the *Chevaliere*: and this kind of Bearing, denoteth brave and valiant men; who as they are better for number or valour, so they seem to fight *quadrata fronte*: after the first manner of fighting, and, according to *Vigētius* his advice, he that thinks himself inferior in number, let him with his *right wing* assault the Enemy on the *left*; and he that thinks his *right wing* to be the strongest, let him therewith set upon the *left wing* of his Enemy: but he that hath good Horse, let him assault both *wings*, placing his *Auxiliaries* before the midst of the *Battel*, as a Reserve behind the *right* and *left wing*; representing the *Dexter* or *Sinister Base* of the *Field*.

Vigētius
de Re Mi-
lit. lib. 7.
cap. 26

M

As

As Rampire to his General power, he in the Rear disposed;
 The slothful and the least of spirit, he in the midst inclosed.
 That such as wanted noble wills, base need might force to
 stand,
 His horse troops that the vanguard had, he strictly doth com-
 mand.

The Saltire is principally born by the Scotch Nation, in sign of their Patron St. Andrew who was crucified upon two Trees, &c. and is an especial note of Martyrdom, as of St. Lawrence, and of St. Alban who suffered Anno 286. Who bore Azure, a Saltire OR. And, as I have noted in my *Sphere of Gentry*, that though the ingrailed Saltire be sharp to the ascendant, yet it is firme in the foundation, and may justly be called an honorable Ordinary; for, in a Legion, they were called *Ordinarii*, that in a Battail led on the first Battalia: so the Saltire doth seem as it were the Ordinary of Ordinaries, and the first Leader of the Cross; and whereas they were called *Augustales*, that by Augustus was joyned to the Ordinary; so the Saltire of it self signifies a man at Armes, CAP A: P E; and being rewarded by soveraign Ensign is more August and Ample, signifying one of those lesser Tribunes, who acquired their place by industry: whereas the greater Tribunes are recommended thereunto by Sacred Letters from the Emperour. So that by the By, you may take notice of the bearing of Billets in Arms, they being nothing else but Letters commendatory, or rather according to Hugo de notis Tessera-riis from Turnebus lib. 19. cap. 26. Tessera, a Græco Tessera dictum puto, id est, Quatuor: Erant enim tessera olim frustilla lignea quadrata. A thing being every way square, a watch-word, a privie signe or token, whereby Enemies are discerned from fellows in Arms, a Tally, whence the name of Billets, as being made of peices of Wood; and they are rendered Letters also, for that the same word signifies Tokens or Bills of exchange given to men, (according to Livy, Tessera nummaria,

nummaria, vel frumentaria, by which they shall receive a certain summe of money, or meaiure of corn; whereof the *Tessera militaris*, *tabella e. at latiuscula inscripta quæ sole occiduo a Tribuno accepta, ferebatur ad signorum principes, rursusque ad Tribunalum redibat*, unde is omnibus esse datum signum cognoscebat; and the *Tessera frumentaria* (had) ce. to frumenti numero inscripto gratis dabitur populo. So that by *Billets*, may be signified *Notarii Militantes* if they be *Gules*, *Notarii Secretorum* if they be *Sable*, *Notarii Principum* if they be *Gold*, *Et soli dicuntur habere dignitatem*, if *Argent*, *Tribuni Notariorum*, which we call *Secretaries*.

Furthermore, what the *Saltire* wants in the height, it hath in the breadth: like *Ulysses*; who, being espied by King *Priam*.

—— he said; Loved daughter, what is he,
That lower then great Atreus Son, seems by the head to be,
Yet in his shoulde:s, and big bea:sts presents a broader show?
His Armour lyes upon the earth, he up and down doth go
To see his Soldiers keep their Ranks;

It then represents a prudent man at Arms, as is neatly replied in the answer of *Helen* to King *Priam*.

High Jove and Lædas fairest seed to Priam thus replies,
This is the Old Laertes Son, Ulysses called the wise.

For by the *Saltire* is signified an Engine or Trap for wild beasts, and serves the Man at Armes, for his execution of his *Strategems*: denoting the bearer thereof to be a politick Person, and not a covetous person, as *Leigh* noteth, except it be,

Upon a Purse of Gold, Warres surest nerve,
Whse every Cross, is intrested to serve.

*It's holy Warrs the gains (alas) no more,
Then Crosses Gules instead of Crosses O R.*

And though indeed the Family of *Nevile*, have their *Saltire Silver*, yet the Field is *Red*, and that for valour ; as our Country-man *Michael Drayton*, on the *Barrons Warr*,

*Upon his Surcot, valiant Nevile bore,
A Silver Saltire upon Martial Red.*

Where the *Rose* is upon their *Saltire*, it is to denote them to be descended from the sixth Brother, of the house of *Bergavenny* : which house is now the prime Barony of the Kingdome,

This Ordinary consisteth of the *first part of the Feild*, and *Ingenii Largitor* ; necessity being the Minister of Policy : for if the *Saltire* be charged , it shall be enlarged to a third part.

Did you ever see two *Lawrel Branches in Saltire Ragule* ? 'tis to denote *FLAMMESCIT UTERQUE* it enflames both: one noble Nature stirs up another: & this Ensign was used in the Martial Enterprize of the Duke of *Burgundy*, and in *Lawrences Coat*, allusive to the Name of *Laurentum* (the Eldest City of *Latium*) so called, of the *Lawrel wood* that grew near it; the *Crosse Lawrel*, or *Raguled* being rubbed together, producing that flame, which consumed the *Martyr St. Lawrence* ; and is a Species of the *plain Crosse*, which maketh

Argent a
Cross Gules



Right Angles, consisting of the *first part of the Feild*, if uncharged, as the *Saltire* doth, if charged increased, also: as that is; it is called *Crux*, a *cruciando* as *Guilame* noteth; because of the Torment they undergce, who suffer this kind of Death: it is rendered a *Cross*, because it directly goes averse to the Grain, and is often sent, as well as taken up, to abate proud thoughts : so you shall hear *Juno* chiding

chiding *Jove*, for protecting the *Trojans* after they had been
Truce breakers.

*Goe on, but ever go resolv'd, all other Gods have
vowed.*

Iliad. l. 4.

*To Cross thy partial course, for Troy in all that makes
it proud.*

The vitioufnesse of the undertakers being made one of the
great impediments of the success in the Holy Land: where
Saladine the great Conqueror of the East could boast of no-
thing but a Black shirt that he bore to his Grave; and that
Famous General, and first Christian Worthy, *Godfrey of Bul-
loine* chose rather the *Cross* then the *Crown*: and, though it
was born before in Armes, it was most commonly and ge-
nerally used since the *Holy Warre*, the *plain Cross*, or as we
call it *St. George his Cross*, being the Mother of all the rest;
and we have it from *Lucius Marinus Siculus*, that *St. George*
appeared in white Armour with a flaming *Cross* upon his
breast to *Peter of Arragon*, by whose help he obtained a Me-
morable victory against the *Mors*; which Shield he assumed
for that of *Arragon*, adding four *Moors Kings heads* that were
slain in that Battail, which happened about the year 1096.

*Fuller's
Holy War,
l. 5. c. 24.*

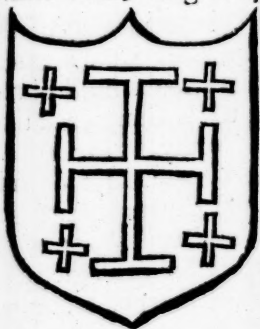
Hierom Blancas reports that *Garsia Ximenes*, first King of
the *Suprarbienses*. when his Army was shrewdly put to it in
the year of our Lord 724. saw in the Aire a *Red Cross* as it
were in a golden Shield upon a *Green Oak*, whereupon he
took that for his own and the Kingdomes Armes.

Inigo also tells us, That when *Arista* the fifth King of the
Suprarbienses was fighting against the *Moors*, there appear-
ed to him a *silver sharp-pointed Cross* in the right Angle of an
Azure Shield, and that it was then made that King's Arms.
And, as the Authour of the Holy War observeth, That as by
the Transposition of a few letters a world of words are made:
so by the varying of this *Cross*, either in *Form*, *Colour*, or
Metal are made infinite several Coats. *Patee*, when the ends

are

are broad; *Fichee*, whose bottom is sharp to be fixed on the Ground; *Wavee*, which those may justly challenge who sailed thither through the miseries of the Sea, or Sea of miseries; *Molinee*, because like to the Rind of a Mill; *Florid* or Garlanded with Flowers, *crossed*, being *crossed* at every Extream, *potent* from the similitude that the ends have to a *Crutch*; and this sort of *Cross* was that of *Jerusalem*, most frequently used in this War, being Party.

Argent a
potent Cross
between four
crosslets OR



Say not, this is false *Heraldry* in this Coat, because it is *Metal* upon *Metal*, seeing the words of the Wife are as Apples of Gold upon Pictures of Silver; for as *Johannes a Kempis* saith, *Dispose and order all things according to thine own will, and yet thou shalt never find but thou shalt alwayes suffer one thing or other, either willingly, or by constraint, and so thou shalt always find a Cross, wherein* constraint will *traverse* thy will so to all the varieties of Fortune: so that to bear the *Cross* is an Heroical Bearing, it being the proper and true Badge or Cognizance of all those, that being mustred, do war in the Church *Militant* to the Worlds end; it being the onely *Badge* that was sent from Heaven at the first, when the *Angel* set a Mark upon the Lintel of the doors of the *Israelites*, since which it is had in sacred esteem among the *Agyptians* themselves in their Hieroglyphicks, in signification of the life to come, as testifieth *Orus Apollo*: neither could they render any other reason for it, then that it seemed to them to be a certain sign of some Divine Mystery. The *Greeks* borrowed the letter τ from them, who called it the letter *Tanti Dei*, who is said to be the Inventor of their Characters. It was praefigured in the *Brazen Serpent*, erected by *Moses*, the Conductor of the *Israelites* through the Wilderness, in imitation of

of which *Cross*, that of the *Potent* is assumed, and is born with *Metal* upon *Metal*, that all the Nations of the World might participate of it in their Coats, bearing either the *Metals* of *OR* or *Argent*.

England bearing *Gules* a *Cross* *Argent*.

Ireland *OR* a *Cross* *Gules*.

France *OR* a *Cross* *Azure*.

Scotland *Azure* a *Saltire* *Argent*, &c.

And so *Jerusalem* is the praise of the whole Earth, the main *Cross* in the middle attended by the four *Crossets* or little *Crosses*, typifying the *Cross* and Martyrdome of our Saviour, extended to the four parts of the World, *Hæc alienatos Deo conjunxit. Nicholas Upton de studio Militari* in his fourth Book accounts the *Cross* the most worthy of all Bearings, and to have the precedency, and making use of the words of *John Chrysostome* in his Sermon on the *Cross* hath these words, *Crux nobis totius beatitudinis causa est, hæc nos a recitate erroris liberavit.* So the Christian Souldier runs not from his Colours, *Hæc debellatos quieti sociavit.* The *crouched Fryars* came into *England* about 1244. and were so called from wearing a *Cross* on their *staves* & *backs*, *hæc peregrinos ciues ostendit*, and so they went out *Pilgrims*, and returned *Palmers*; *Crux spes est Christianorum*, and therefore signed with it in Baptism; *Resurrectio Mortuorum*, and therefore born flowred; *Dux cæcorum, vita dæseratorum, baculus claudorum, consolatio pauperum, Gube natrix navigantium.* The Seaman can never sail safe without the *Cross-yard*, nor the poor be sustained without the potent *Cross* of Providence. Lastly, he concludeth it to be *Portus periclitantium*, and so born anchored. It is *curus obsessorum*, and so born fitched: and though even in the Church of God some have superstitiously dreamed this figure to be a healthful sign, yet *Suscipere Crucem* is used as a Phrase to signifie the going to the Holy Land, *hæc ratio tentandi aditus*, this is the way to enter into glory; *Una enim eademque ad Virtutem via patet omnibus.* And the imitation of our Ancestours Virtue is a brave spur to Honour.

hour. But how many pretend the *Crois*, whose Ancestours never were at the Holy Land, or never returned to leave their Bearings to boast on. But among Sovereign Rewards the *Crois* it self is a Noble one, and a sign of Sovereign Favour, the Noble City of *London* bearing it first plain, till augmented (by the signal service of *Sir William Walworth*) with the *Dagger*, the famous City of *York* bearing the same *Field and Crois*, rewarded with five *Lions of England*; and that of *Lincoln* the same with one *Lion*, in the Centre virtually, as much as the other five. The University of *Cambridge* a *Crois Ermine* charged with a *Fork*, to shew the purity of those Springs of Learning: and very many Companies and Corporations, as the Artillery, the Military Societies: & by all which you may perceive plainly by the Coats the Language of the Bearing. I could insist upon many Noble Families, whose Bearing denoteth their Achievements, signally that of the *Villiers Duke of Buckingham*, being five *Escalop shells on a plain Crois*, speaking his Predecessours valour in the Holy War. For *Sir Nicholas Villiers* Knight followed *Edward* the First in his Wars in the Holy Land, and then assumed that Coat, whereas before he bare *Sable three Cinque foils Argent*. *Upsall* Captain of the *Crossbow-men* to the Conquerour bare *Argent a Crois Sable*. And *Painell* Captain of 300. Foot bare *Gules a Crois flosy Argent*. At the same time *Seward* an English man Viſtualler of the Camp to the said *William* the First, bearing *Argent a Crois Florie Sable*. And *Stephen* Son to the Earl of *Campaigne*, who was made Earl of *Anmarle* by *William* the Conquerour bare *Gules a Crois Flory Varry*. And *Iron Lord Vessy*, who came into England with *Duke William* bare *OR a Plain Crois Sable*. *Jeffery Botetort* Lord Botetort bare *OR a Crois ingrailed Sable*. And in what esteem the *Crois* was before the Conquest, may plainly be seen in the Coats of the *Saxon Kings*; *Egbert* nineteenth King of the *West-Saxons*, and first Monarch of *English* men, bearing *Azure a Crois Patonce OR*. *Edelbert* Brother to *Edelwald Azure a Crois Forme OR*. *Edelbred* Brother and Successour to *Edelbert OR*

a Cross Forme flowry Azure. Edward surnamed Senior, Son to King Alfred, bare Azure a Cross Patonce, between four Crowns, the flowring Cross being the Emblem of future Glory.

Athelston eldest Son to King Edward the Senior, bare per Saltire, Gules and Azure, a Cross Botton OR; Eldred Brother of King Edmond bare Vert, a Cross pattee fitché Argent: and in the Dexter Canton the Virgin in a Glory. Edwin his successeur the same of King Egbert, Edgar surnamed Pacifus, Azure a Cross Pattee between 4 Martlets OR; Edward the Son of King Edgar the same Cross between 5 Martlets. Edeldred Son to King Edgar by his second wife: bare only OR a Cross potent fitché Azure; and Edmond surnamed Ironside eldest Son to King Edeldred by his first wife, bare Azure, a Cross patonce between fower Martlets; St. Edward the Confessor Son to King Edeldred bare the same Cross with five Martlets: and for the esteem that the English Nation hath of the plain Cross, it is easily discerned, seeing they have alwayes used it in their Standards and Ensigns to this day. King Edward the third joyning it before the Armes of England and France, in his institution of the Garter, the Cross denoting all Divine and Moral virtue, as, OR a Cross gules denoteth Faith; HAC PACIS FOEDERA FIRMES, OR a Cross vert denoteth Hope. Seth plantavit ramum Arboris vite, ex qua arbore deinde Moses virgam suam fabricavit; faith, Raby Jochnides, Argent a Cross gules signifieth Charity, or a crosse Sable is Fortitude: Argent a Cross Azure is prudence; Azure a Cross Argent, is the colour and Metal of Justice. for when Astrea left the Earth, she was fixed in Heaven; Argent a Cross Vert denoteth Temperance, it is a bearing of much reason, because it is right Angled, and if you please hear the reason of the bearing among the Egyptians Abnephi delivers in these words; rucem autem circulatam Misraim a Noe per Patrem Cham accepit ille, ab Adam, quæ quidem nihil aliud est, nisi character Mystericus, cujus epe Angelus Raziel Adamum maxima quævis Mysteriorum edocebat, qui Character per continuam successionem posteris temporibus

poribus per Noe ad Cham & ab hoc per Misraim ad Agyptos pervenit, Cham quoque in usum magicum convertit, & multo eo Miracula & prodigia edidit. But should I seek the reasons of all bearing of the Cross, I should either lose my self in Agyptian darknes, or Cross the Readers expectation; Antiquity buried those with their Leggs a Cross, who took upon them the Cross, and were marked with the Cross; who took upon them Sacred warfare, to recover the Holy Land from the Mahometans and Turks, in which respect the Umfraviles bear on their Escutcheon. Crustie, a Noble man of which Family lieth buried Croslegged in the ancient Minster of Hexeldesham in Northumberland. The Bohuns under King Henry the First, which flourished unto King Henry the Seventh's days, bare (as Camden testifieth) a Cross Azure in a Field O R, and they were by inheritance the Kings Sprigurnels, that is, the Sealers of his Writs. The Inhabitants of the Town of Colchester affirm, That Flavia Julia Heleza, Mother of Constantine the Great, was born and bred there, being the Daughter of King Coel, and in memory of the Cross which she found, they give for their Arms a Cross Enraguled between four Crowns, Azure, three Crowns in Pale, by King Edmond Son of Edward the senior.

Many times Coats have more then one Ordinary, and are joyned with Honourable Partitions, and have very much signifi-
cancy in them; for if we may believe the Author of the life of Chaucer, the Coat of Jeffery Chaucer our famous English Poet was taken from his skill in Geometry, grounded on the



27. and 28. Proposition of the First Book of Euclid, which is, If a right Line fall on two other right Lines, and make the alternate Angles equal to one another, those right Lines shall be parallel to one another, &c. Sometimes the Cross is joyned to a Chief, sometimes depressed with a Bend, and sometimes Voided, all which have particular Denominations, Honourable Ordinaries being

being the third Unity, the Field being first by a Line, secondly a superficies; and being charged with an *Ordinary*, becomes a *solid*. The Potential or first Colours was a Plain *Nihil*, or *Aliquid in Potentia & Actu*, that is, without the *Form* or Shape of any perfect things: so that what is perfect doth consist of a third Unity, the *material proportions* proceeding on even numbers, as *Party, Pale, Bendy, Barry, &c.* & the more the matter was multiplied into it self, the darker and thicker it grew, so that *charge upon charge became obscure*, whereas again the nearer it is to the *Metal*, as to the *Unity of Light*, it is the more noble by the actual and pure brightness thereof, producing the *formal Proportions* of the *Fesse*, the *Bend*, the *Pale*, answering to the odd Numbers of 3. 9. 27, &c. three being the first Number of Perfection, and the radical Number of *Form* in the course of Nature, consisting of the longitude, latitude, and profundity of the Matter or Shield, the *Chief* consisting of the third part of the Field; So also the *Fesse* and *Bend*, the *Cross* and *Saltire* being in proportion, as five parts of the whole Shield to nine. Now because there are four principal Colours, namely, *Gules, Azure, Sable* and *Vert*, containing most perfect proportions in *musical Symphonies*, joyned with their Metals, *White* and *Black* is as *Diatessaron*, as 4. to 3. OR and *Sable*, is as *Disdiapason*, as four to one: *Argent* and *Gules* is *Diapason*, as two to one, or four to two: OR and *Gules* *Diapente* as three to two: *Argent* and *Azure* as four to one: OR and *Azure* as five to two: *Argent* and *Vert* as three to one. So that to bear 4. 3. 2. 1. is perfect Coat Armour, as likewise 3. 2. 1. of any thing, being increased from *Unity* to *Ten*; and where there is a multiplication of *Forms*, so as to fill the whole Field, it may properly be called *Semi*, saving when it is of *Crosses*, 'tis named *Crusilie*, assumed first at *Jerusalem*.



wherein they met



Such as that of *Jerusalem* is, such is this of *Gore*, where the *Crosses* are *crossed*, and called *Crosets*; and being *pointed* is called *fitched*, having a *Fefs* between, as being *girt* to the *Holy Land*. Neither doth the *plain Fefs* onely signify such Persons, but the *Dauncette* also, those who as *Dr. Fuller* observeth, either sail thither through a *miserable rough Sea*, or a *Sea* of *miserics*, with a *Trisulation* of *Evils*, the *Valva* (sors bearing this as their *Girdle*) And the *Summers* being girt with the same *Belt Ermin* in the *Field of Venus*. The ingenious *Mr. William Sumner* in his *Antiquities of Canterbury*, his *Treatise of Gavel-kind*, and other *Treatises of Antiquity*, having made his *Paths* in the *deep Waters*, suffers me not to forget, but to mention him as a *Lover of Heraldry*. And thus the sum of all the *Ordinaries* is this, they are *Ensigns* of the *Man at Arms*; the *Chief* is his *Helmet*, the *Fefs* is his *Girdle*, the *Bend* is his *Scarf*, the *Pale* is his *Lance*, the *Cross* is his *Sword*, the *Inescutcheon* is his *Shield*, the *Bars* is his *Breast-plate*, the *Saltire* is his *Guidon*, the *Cheveron* is his *Spur*, the *Mantle* is his *Covering*, & the *Creast* is his *Cognizance*, whereby he is known to his *Companions* in *Arms*, that and his *coat* being the onely visible *Characters* of his own *Person*, and being born *Ordinarily* by Persons of *Honour*, became to be called *Honourable Ordinaries*, and *Mantle*, *Helm*, *Coat*, and *Creast* became the *Hatchments* of a *Gentleman*; and the *Sword*, *Shield*, *Spurs*, *Gantlets*, and *Standard* the *Atchievements* of a *Knight*, being *Stationary Symbols*.

Conclusion of this Chapter

To *William Gore of Cambridge Esq; and
Barrister of Grayes Inn, fourth Son of
Sir John Gore of Gilston in Hertford-
shire.*

S I R,

As you were thought fit to be remembred in the Sphere of Gentry, So I thought it unfit you should be forgot in this Armilogia, least your Arms should speak and tell the World, I forgot since you suffered with me (at the firing of my House) and may these Crosses your Ancestours took up at the Holy Land, be born by you, and those that shall descend from you, till they return to the Holy Land, which is above, where there shall need neither Material Field, nor Formal Charge, and though here we meet with Cross upon Cross, yet what hath hitherto been said, is but a preparation to Adam's Shield, being charged with the visible Creation, as Ensigns of Nobility, and Ordinaries of Honour. Your Field is the same Ground that Adam was taken out of, charged with three Cross Crosets: and the Fesse representeth the Girdle of Verity, a Bearing fit for Angels and Men; for so the Seraphims took delight to bear the Cross from Acedama, and the Christian Knight was Girt to bear the same. Your Fathers Motto was, *Compassi ut conregnabimus.* Gules hath reference to the first sufferings for Christianity, and OR hath reference to the Glorious Reward that followeth, here then

is your Sword and Shield in your Military Affairs in this life, and your Crown is reserved to the Life to come, for those whose constancy to Truth keeps under the Sense by the Girdle of Reason: and as you are a Student of Law, you study Reason. And so Sir I submit my self to your Trial, having brought in all I have hitherto writ as a præexistent Matter without Form, and come now to the Works of the Creation.

CHAP.

CHAP. IV.

*Of the visible Charges of the first Days
Work in the Creation, under the Regi-
ment of Saturn, or the Black Shield.*



Able was the first *Field*, especially representing old Time and the first face of the Cube. But I having already shewed the *Matter* and *Form* of *Arms* apart, and the Dominion that the *Form* hath over the *Matter* in those *Forms* that are *Stationary Symbols*, having their place assigned them in the *Escutcheon*, and are called *Honorable*. Come I now to the Logical Substan-

ces or created Beings, usually applyed as *Honorable Charges*, either in the *Field* or on the *Ordinary*. I purpose for the better methods sake to proceed (as in my *Sphere of Gentry*) with the particular *Days works* in the Creation. *Aristotle* saith in his Eighth Book of *Phyticks*, *Natura non agit inordinate, neque operationibus suis facit saltum, unde causa ordinis, & rerum ipsarum, quæ ratione constant & ordine*. I shall take my beginning with *Saturn* or Time, and that because experienced old Age deservedly challengeth respect and honour. He is described with a halfextinguished Light, his face as it were meagre and pale, for that the best of the Blood is exhausted in the operations of the mind, and the face thereby left exanguine and discoloured; and therefore *Nazianzen* calleth *palenes pulchrum sublimium virorum florem*, as a note of men of profound and studious contemplations, and there-

fore

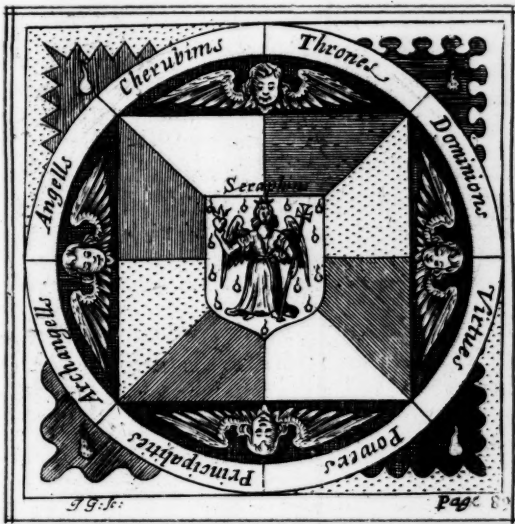
fore aptly by *Metal* and *Colours* are represented the minds of the Bearers; God having cemented the minds of men (saith *Plato*) with *Metals* into the *Pesant*, *Iron*; into those of Princes, *Gold*; and into every one else between these he hath infused their *Metal* proper to their State.

Aridam vocavit Deus terram, that is the *Field* whereon all other Charges are to be displayed, the most ancient Field being that of *Saturn*, or the Earth of quality cold and dry, not altering the Coldness as a quality Active, but his Driness as a quality Passive, so that this Field doth become a Souldier as well as a Scholar, for many good Scholars make brave Souldiers. To bear *Argent* and *Sable* is to be in his own *House*, and to bear *Sable*; and *OR*, is to be in its *Exaltation*, the one being *most fair*, with reference to *Truth*, which doth not love concealment; and the other *most Rich*, with reference to *Nobility*, said to be nought else but *ancient Riches*, which indeed is *Occulta Qualitas* in the Field of the first Day:

*The Matter first God out of nothing drew,
And then adds Beauty to that Matter new.*

Now the Seminal Form of all things lay round, and contracted at first, but spread, when they bring any part of the Creation into Act, as *Drops* of Rain spread, when they are fallen to the Ground: so that the first Charge that presents it self, is that of *Drops*, whereof some are of the nature of *fire*, dissolved onely by the *Calcination* and *Sublimation*. Others of that of *Water*, viz. *Distillation* and *Dissolution*; that which hath reference to *Dissolution* is those *Drops* which are of *Water*, called *Gutta de Eau*, of Colour *White*; seu *aqua in lucem condita*. It is of heavenly Extraction, and signifieth Divine Grace; for *Rain*, saith one, is the Pledge of Gods favours, and *Dew* the Symbole of his Grace. Behold, hear the Anvil on which all other Shields are formed: *Hæc est Mater universalis rerum omnium; quippe in cujus ventre spermata*

rerum continentur, videlicet Calorum, Astrorum, Animalium, Vegetabilium, Gemmarum & Metallorum. Heaven and Earth having been in obscurity, behold the Break of Day, and those delightful Colours that play upon the Water, a Day which having first received the Light, gives glory and splendour to all Days. Behold this first Figure divided after the manner of the immutable property of Light, which is such, that issuing from the Centre, it carries together with it Rectitude. So that it neither knows nor can diffuse it self any otherwise then by right Lines, called Gyrony.



The Chromatism of Drops.

Behold again, that *Light* not onely illustrateth and revealeth it self, but is as a Rule, whereby the windings and crookedness of errour may be discovered. In this Figure you have the *ingrailed* Line of the *Earth*, the *waved* Line of the *Water*, the *nebule* Line of the *Aire*, and the *indented* line of the *Fire*; in the four Angles thereof you have each charged with a *Drop* of the *Creation*. You have the proper

O

Charges

Gutta de
Poix:



Charges of the first Days Nobility in the *Hierarchy* of Angels, handled at large in the *Sphere of Gentry*. And that I may come more particularly to the bearing of Drops, I shall begin with a Drop Sable; it is called *Gutta de Poix*, or Drops of Pitch. *Saturn's* cold Star suits with the Pitchy night, this kind of Bearing being suitable to *Saturnine* men, men of profound thoughts. **ARDORE LIQUESCO** is the property of Pitch, and is proper for Monastical persons, or rather a Penitent. But that there should be Drops of Pitch in the Creation, may seem to be strange. Nevertheless what was the Black Water other? *Tam gluten & connexio omnium Elementorum atque elementarum Palpabilium*: and as the Earth doth connect the Matter and the form, so doth every Drop adhere to its first Principle: and as the Globular part thereof shews it to be a Body, and to tend downward; so the pointed or spired part thereof shews the *Anima* and lively parts ascending upward; as in the Border of the first Letter of this Chapter, which is Sable a Border Gutte de Poix:

— *Piceæ flammis alimenta supremis.*

The Funeral Pile among the *Romans* was erected with *Oke* and *Pitch* Trees, as most combustible materials; according to the quality of the Person deceased, according to *Virgil*, they did *struere ingentem pyrum*, as it were 4.3.2.1. lessening upward its Form, whereas the Pile of Matter terminated in Point.

Argent a
Pile wavy
Gules, iss-
ing from
the Dexter
Corner.



Fire ascends in *Flames*, and *Light* descends in *Beams*, descending from the *dexter Canton*, and signifies persons of clear understanding, such as *Major Generals* ought to be, who bear this sign in their Ensigns, **MIHI CANDOR AB ALTO**; Though the Matter be unmoveable of it self. *Dr. Style* beareth *Gutta de Eau* distilling, with three *White Roses* in the *Black Field*,
IN-

INFUSSA FÆCUNDAT. The Family of Corn-wallis beareth *Sable Gutta de Eau*, to denote the thankful mind, **ACCIPIT ET REDDIT.** or a bountiful Person, **OMNIBUS AFFLUENTUR.** If you draw water out of *Vegetables*, **CLARESCUET IN FLAMMIS.** Such a Bearing denotes also a learned Preacher, **MIRUM CONGESTA LIQUOREM.** In a *Pythagorical* sense it signifieth the Preexistency of the *Soul* according to that in *Synesius Hymns* :



*Gutta de
Eau*

Ἀβδὰς Ὀυρανία
Κέχουαι κατὰ γᾶς
Παγᾶ με δίδε
Ὅθεν ἐξέχυθην
Φυγὰς ἀλῆτις.

An Heavenly DROP I fell
Spilt on this lowly ground :
Thy sitting Vagabond restore
Unto that Well
Whence first she did redound.

E NUBIBUS ETE MONTIBUS is Grace and Cooperation. All Drops at first came down from above, either in *silver Dew* or *golden Rain*. The *Cardinal of Turnon* used for a sign or Symbol *silver Drops*, to signify *Manna*, and thereby heavenly food, expressing his desire thereby; **NON QUÆ SVPER TERRAM.** And these Bearings of Drops, as *Guilam* denoteth, doth well become a Souldier of that Christian Legion called *Fulminatrix*, at whose Prayer, in a great drought, as *Eusebius* noteth, as the Prayer of *Elijah*, Heaven was opened. So *Sampson* being hard bestead for marvellous thirst, called on God, and found *Fons Invocationis*, Water issuing out of the jaw bone of an *Ass*, wherewith before he had slain one thousand men: so that by the way you may note, that any thing whatever, be it never so simple, is capable of the grace of God: and though Drops to the Vulgar, may seem to be very mean, yet therein is contained many miseries. Drop sometimes Mayor of London, bare Gutte and on a Chief a Lion, to denote his Name, as well as Fame, in founding the *Aquaduct* in Cornhill, communicating those Drops from his Well Head, usually issuing from Lions

mouths; and this leads me to the other sort of *Drop*, viz. that of *Gold*, which are known by their weight, **PONDVS AB VNDIS**. Some Rivers abound with golden Sand, each *Drop* whereof is *Gutte de OR*; which is golden Rain, and **PENDENT ONVSTÆ**, *Gold* being the most digested Metal; therefore every *Drop* **MATVRITATE INCLINANTVR**; and being understood to be molten, **PERFICITVR IGNE**. Golden Rain is a fine speculation in artificial Fire-works, which **IN TENEBRIS LV CET**. *De stercore aurum colligere*, is the work of a prudent Preacher, in the words of *Jeremy*, **PRETIOSVM AVILI**. It is made liquid by fire, **HVMOR AB IGNE**, and may signifie an anxious Lover, whose passions are excellently expressed in these Verses:

*Aspice quam variis disstringar Vestia curis;
Horr, & heu nostro manat ab igne liquor.
Sum Nilus, fumq; Aetna simul, restringite flammam,
O lacryma! lacrymas ebibe flamma meas.*

Which the *Eclogue* seems to construe in other Verses, and is rendred in *English* by *Ogilby* thus:

*Betwixt extremes is there no mean he says,
Love hath regard to no such things as these,
Not Love with tears.*—

FLETVS ÆRVMNAS LEVAT and are sometimes case to a *Martial* mind, which often feels the scorching Drops of Loves Flame, according to which in the Argument of the 10. *Eclogue* of *Virgil's* *Bucolicks*:

*The wise and valiant men oft feel the flames
Of cruel Love, and follow wanton Dames.*

Jupiter descended on Danae in a golden shewre ; the Amber Drops that were pressed from the Poplar Trees on the Shield of Thetis, were Gutte de OR:

*From these clear Dropping Trees Tears yearly flow,
They hardened by the Sun to Amber grow.*

Met. lib. 2.

So the Family of Harbottle beareth three golden Drops, perhaps in affectation of those Amber Drops that dangled from the Tresses of his fair Thetis, being Bend-wife in a field Jupiter, in commemoration of that golden shore that Jove let fall into the Lap of Nature. But methinks I hear the Martial Man calling upon me, You have praised the OR and Argent. But what do you say of the Gutte de Sang? what do you say of noble Blood? To which I answer, That though Nobility may be said to be rather in the Brains then in the Veins, seeing that the Flesh, Bones and Blood of all men are alike; yet to bear Gutte de Sang is very noble, quia ex guttis sanguinis constant; and to bear OR or Argent so charged, what can it signifie but expence of Blood and Treasure. Sir Thomas Player beareth a Bloody Lance, or rather, a pale Gutte de Sang. Adam was of Red Earth, yet was the golden Head. Saturn

was of black Aspect, yet lived in the golden Age. Fitz (signifies a Son, & by consequence descended from the first Adam, or Saturn) bare Argent Gutte de Sang a Cross Gules, which beside that most precious Blood that was shed on the Cross, may denote, that as this humour is the Principal whereby the life of all Animals is nourished and continued; so the Son can boast his Nobility no longer then the Blood is continued in its pri-

stine purity: and Ancestours adde not to Blood of the Descendants, but where the Virtue derives; for he hath made of one Blood, saith the Apostle Acts 11.) all nations of men, thereby pointing at their Genealogies, and hath determined the bounds of their habitation, thereby pointing out their distinctions,

Sable a pale
OR Gutte
de Sang.



ons,

Gutte de
Larmes.

Tr. Fuller
History of
Abbies.

ns, Gentlemen taking their names from their Habitations. Repentance (saith one) is the younger Brother of Innocence, which brings me to those *Drops*, or humour of the *Blood* also, which for the similitude of Colour are called *Gutte de Larmes*, or *Tears*: they are of Colour *Azure*, and fit for a *Jeremiah*, one who mourns in secret, a Saint *Maur*, one whose eyes are as a fountain of *Tears*, and so beareth *Gutte de Larmes*, quia ex *Lacrymis Guttis constant*. This is a humour sometimes distilling from a magnanimous mind. So 'tis said *Cyrus* wept when he saw so vast an *Army* from a *Hill*; and in so small a time there should be none left. *Mary Magdalen's* *Tears* gave Love its perfect Work, INCREMENTA SVIS ACCIPIT A LACRYMIS. Sometimes the *Tears* of Orphans and oppressed rouse up the magnanimous *Lions* to revenge the shedders of the *Blood* of War in peace. *Drops* of *Oyl* being the Emblem of peace, are called *Gutte de Vert*, these being the signs of Industry; for in the first Age some were *Gardeners*, like *Adam*; some *Husbandmen* like, *Noah*; some *Fishermen*, like *Peter*; some made *Tents*, like *Paul*, as advised by his inclination or dexterity, as accounting nothing base that was found beneficial. Some much delighted in making *Hives*, the true Emblem of a *Covent* for Order and Industry, wherein the *Bees* under a Master the *Abbot*, have several *Cells*, and live and labour in a regular Discipline: thus *Gutte de Vert* is born, according to *Virgil*;

*The Drivver of the slow Ass often loads
His back with Oyl, or fruit, or else doth fetch
From Town a Handmil, or a Mass of Pitch.*

Hence you may observe the usefulness and commendableness of Industry, that makes the Gentleman. *Oyl* gladdeth the heart of man, and is the Symbol of Consecration, prophetically spoken of our Saviour, who was anointed with *Oyl* of Gladness above his Fellows. So that to anoint *Guttatim* Drop-meal, by the way of Distillation, id est, FOECVN-
DI-

MITATEM INFVNDVNT. The memory of *Jacob's* setting up the Stone he had rested on for a Pillar, and pouring Oyl upon it, and calling it *Bethel*, was preserved under the anointing Stones, which the *Phœnicians* from *Bethel* call *Bairutia*, from whence came the anointing Stones among the Heathen, which *Arnobius* calls *Lubricatum Lapidem*, & *ex Olivæ unguine sordidatum*. So that the anointing Stones then with Oyl was the Symbol of Consecration, all Drops indeed signifying Persons set apart to several Works, **DE COELO EXPECTANS PLUVIAM;**

*Many Works better in cold night are done,
Or when the pearly Morning brings the Sun:
Night to mow Stubble, and dry Meddows chuse,
Night not neglects to pay refreshing Dews.*

The account of Time was anciently by Drops of water in Glasses, called *Clepsydrae*, whereas those by Sand were called



Clepsammini. They are usually born in Arms, either Sans Number, called *Gutte* only, or else if they are numbred, they proceed from *Ten*, viz. 4. 3. 2. 1. which contain virtually all Numbers, *Ten* being all that rude Mankind told upon his fingers; And Arithmeticians discover it by calling them *Digits* to this Day. They are sometimes born *Six*, viz. 3. 2. 1. which Number of *Six* is accounted a per-

fect Number, because its parts are equal to it self, viz. the sixth part is *one*, the third part is *two*, and the half is *three*, all which added together make but *Six*, there being but *ten* such Numbers betwixt *one* and 1000000000000. By this it is wonderful to conceive how that there is so few of them. So of perfect men, however the Bearing of *Six* or *Ten* of any thing in Arms thus disposed, is very good Armoury; for this very cause of perfection, being a sign of perfection of the Bearer

Daite Gutte de Eau, 4, 3, 2, 1.

Bearer. Neither doth this come into the rule of being overcharged; for that Shield that hath no Charge upon it, is rather *Aspis* then *Clypeum*; the first Colours being black and white were the very Ornaments of Nature, representing Innocence and Patience, the Field lying undiscovered, till the Light appeared as the Metal. And now of thee, O glorious Creature, it may be said, If thou hadst never been, the beauty of the World had been as nothing; as *Du Bartas*:

*Gods eldest Daughter, O how thou art full
Of grace and goodness! O how beautiful.*

The Metal and the Colour being so equally mingled in the first Days Creation, that it might be said to be Day and Night at the same instant of time, which made one say, That the first Darknes was not *Loco divisæ*, sed *plane depulsæ a luce*, *ut nusquam essent*. And so the first and the most absolute Re-



batement in Heraldry is that we call a *Delph Tenne*, both of obscure Colour and Extraction, being shut into the middle Point, so as to be severed from all parts; and therefore not to be accounted of. It representeth one that revoketh his Challenge, or eateth his words. It seemeth to be the mouth of the Cave of Time, wherein Truth lay concealed till the Light brought forth the Truth.

Some will have the Light of the first Day to be a spiritual Light, and so under this Days Work they comprehend the Creation of *Angels*, which is the reason, that in the Blazon of such Bearings, I have placed it in the first Days Work, *herubims heads* being born by the *Chalincrs*, and others representing Persons prepared and active in the service of God, or his Countrey. So the last-named Gentleman having been the active Instrument of finding out, and improving of the Alumn Mines in *Yorkshire*, extracting the Truth of that Soil out of the *Delph* to his extream care and cost, deserves not to be

be forgot, but as he beareth *Cherubims heads*, denoteth them to be ministring Spirits to the service of men; *Cherubim vero arcam flexibus ambientes cœlestes illas mentes, ac beatos illos Spiritus denotat, qui Divinam Majestatem promptissima celeritatis obsequiis, velutati alato ac veloci ministerio ambunt ac stipant.* Others will have it a natural and material Light, and so it hath reference to the Metal of *Argent*; for that Light which at first made all things appear, was no spiritual Light, but such as the same now is in the Globe of the Sun: so that what I have now spoken of here, I may conclude with Saint *Austine*, *Materies adhuc erat corporearum rerum informis, sine Ordine, sine Luce*, being an informed matter of corporeal things without Order, without Light, had not the Spirit of God cherished it with Heat and Light. Where the Field was Bordered, it was *Gutte* and separate; and where it was charged, it was *B liti*, as the first Characters and Letters missive of the Almighty, *IN TENEBRIS LVCET*, is applicable to Magnanimity, Virtue and Prudence, the mount *Ætna PROPRIA LVCE REFVLGET*, as the Ensign of a mans proper Valour: and the Mount *Olympus, NVBES EXCEDIT*, as a note of Excellency; the cubical Body of the Earth, *SVO SE PONDERE FIRMAT*; and the superficies thereof being but as an *Isthmus NEUTRI ADHAREN DUM*, which if the Bowels thereof be torn up, *SAUCIATA FELICIUS*. And the next Days Work adds Honour to the first, *STABILISQUE MANENS DAT CUNCTA MOVERE*:

*This then is not the World, 'twas but the matter,
The Nursery, whence it should issue after;
Or rather th' Embrio that within a week
Was to be born; for that huge Lump was like
The shapeless burden in the mothers wombe,
Which doth in time unto good fashion come.*

P

Con-

*De Burras
si si Day.*

Conclusion of this Chapter

To Sir Thomas Player junior.

S I R,

Among the Romans, for ought that I have read, there is but one Order of Knights (as testifieth Sir Thomas Ridley) and they are next in degree to the Senatours themselves; as with us they are next to the Peers, though indeed Cujacius following our Modern French Heraldry, maketh three sorts; one whereof he calleth Chevalliers, the other Bannerets, the third Bachilers, but setteth down no proper difference of the one from the other, though our Use doth demonstrate the same. However it was the Honour of the first Knights, that they were Citizens of Rome, Et Custos & Pugnax. Your Father being Knight and Chamberlain, your Self being Knight and Lt. Collonel, hath entitled you both, to the bearing of the Pale, as the Lance of the Chevallier, and Gutte de Sang, as being willing to spend your Bloods for your Countrey. This is what your Coat doth admonish, when the Field of your Nativity shall be obscured in Sable Weeds, to be raised up to that pitch of fortitude as the noble Romans were in preferring their own Countrey before their Lives. And this is the use of your Arms, the Ensigns of Gentility.

CHAP.

CHAP. V.

*Of the visible Charges of the Second Days
Work, in the Creation, under the Regi-
ment of Jupiter, or the Blue Shield.*



Lue or *Azure* is extended as the *Firma-*
ment is, or parted *per Chief*, the waters
above and below.

Azure a
border OR,
Entoyre of
eight
Haurts,

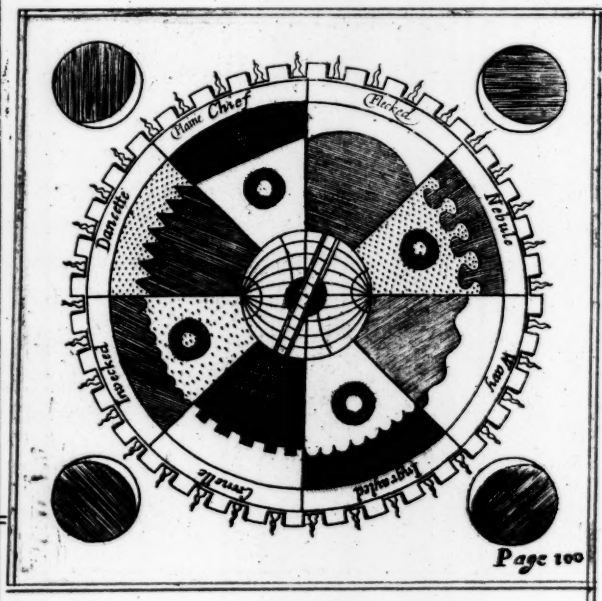
Number and Position are two of the
first Elements of Arms. This Day the
Earth was in *Base*, and the Firmament in
Chief. The first superiour face of the Cube
was that of *Azure*, lying next above the
Water, the Seat of *Jupiter*, who is said to
espouse *Juno*, or the *Aire*, the upper Re-
gion whereof was called *Aether*, and the lower *Aire*, and
was of the same birth with *Dies*.

*By th' Almighty Archited it was decreed,
That Night the Day, the Day should Night succeed.*

Heaven and Light being the Symbols of the same thing :
so *Jove* and *Juno* are said to have dominion in the *Air*, cal-
led by some *Lux aurea*, having in it both Light and Heat;
and therefore *Jupiter* is so called from *Juvans Pater*. This
Chapter is parted *per Chief*, as it is said in *Job*, *God bindeth up
his Waters in thick Clouds, and the Clouds are not rent under
them*. And in *Moses* his description it is said, *God said, Let*

there be a Firmament in the midst of the Waters, &c. And God called the Firmament Heaven, which in our Saxon Orthography signifieth lifted up, or exalted, the Second Day being no less glorious then that wherein God created Light, in which saith one, God chose to raise up the Firmament like a Globe of Gold and Azure, which might serve to divide the seven Orbs of the Planets from the Imperial Heaven, disposing in every Annulet a solid corporeal Gem, this Day being the Creation of corporeal Matter, the Charge whereof was Roundells, being more or less noble according to the Bodies they represent, every Rundle this Day representing a Cressant, being inlightened but in part, and so it becomes the difference for the second Brother, as this is the second Day, being *receptaculum tam lucis quam tenebrarum*. I have chose to put every Roundle in its Field. And because Light was made by God worthy of the chief Praise, not because it is beautiful in it self, but because every thing it seeth it makes beautiful. I have parted this Scheme in Chief as the principal seat of the Intellect, divided by a several Line of plain flecked, Nebule, Wavy, Ingrailed, Crenelle, Invecked, Indented.

Partitions
per Chief.



Now

Now as every one of these *Lines* differ from one another, as the several Passions of the soul, so are they more or less in esteem; and though the Brain hath no sense, as *Cassidore* affirmeth; yet for that the Nerves, as so many several *Lines*, are fixed in it, and from it receive the Spirits for the noblest operations of the Soul, *sensum membris reliquis tradit*. I shall therefore note to you by the way how every *Line* is as a Beam in the great Chamber of Heaven, and every *Charge* is as a Gem in the Imperial Crown of the Almighty, *qui fecit lapidem angularem*; and seeing *numeri & figura notant Ideas rerum*, I shall proceed to the *Round Form*, representing Dominion; therefore born by Kings in the *Mound*, signifying his own Orb:

*Heaven, Earth, and Seas, each in his proper bound,
The Moons bright Orbs with all the Spangled round.*

By the *Battelled Line* the *Egyptians* did signifie the Battlements of Heaven, which compasseth about the Scheme, representing Discretions Arch:

*Towring beyond the Spheres, and all on fire
Thron'd above Jove, far brighter and far higher.*

The Element of *Fire* being the most superiour Element, by the *Nebule Line* the *Air*, and by the *Waved Line* the *Water*, and by the *Ingrailed Line* the *Earth*. Now for the *Charge* of this Day, being either *Anulets* or *Globes*, the *Horizon* being an *Anulet Sable*; the *Zodiack* is an *Anulet OR*, and the *Meridian Azure*, every *Ball* differing in Colour, having a different Name. *Kercher* delivers it as an Axiom, That *Lux Colores illustrans, undique repercutitur, & Colores illustrati radiant in Orbem, ut Lux ipsa, utpote Correlativa*, the *Round Form* being the most perfect Form in the World, signifying Heaven and Eter-

Jupiter, or Elementary Charges on



Eternity, **VINCENTI DABO CALCULUM ALBUM.** The *Silver* comes out of the *Fire* as a pure *Plate*, having no impression thereon but the purity thereof, which quality was diffused through the whole Heavens. It is called a *Plate*, because it is a piece unstamped, God having said, Let there be a *Firmament*, *hoc est, cælestis Campus*, the Field of *Jupiter* being the pure *Air* :

This said, he bringeth forth eternal Fire, Almighty Vesta, and her pure Attire.

The *Silver* having this property, **NON LÆDITVR SED PROBATVR;** and the *Pila alba* signifieth *Rem probatam*. The *Egyptians* to express their *Eneph* or Creatour of the World, described an old man in a *blue Mantle*, with an *Egge* in his Mouth, which was the Emblem of the world, every Roundle in Gods hand being yet imperfect, *Sicut Monetata est informis, donec imago Regis ei per Cuneum imprimatur : ita ratio nostra deformis est, donec per Gratiâ Dei illustretur.* Plates signifying one of a clear Conscience, **SI DESIT OMNIA NIHIL.** This Day had three conspicuous *Globes*, Heaven, Earth and Sea :

Tu mihi Terra Deus, mihi Mare, tu mihi Cælum, Denique cuncta mihi es, te sine cuncta nihil.

Money, saith *Solomon*, answereth all things ; and *Penney* of *Hartfordshire* bare three in his Girdle. And though *Silver* of it self, **QUIESCENDO NIGRESCIT**, which every one hath experience of, even in the displaying of his Arms ; yet being in use, **PVRVM CANDESCIT**, by adding a Number to a Cypher you may make of it what you will, and of a *Plate* you may make a *Penny*, **IMPRI-MORET VALEO**, *Argent three penny yard Pence*, is born by the Name of *Spence*, this having an impression thereon.

on. The *Mussards* or *Delayers* (as *Cambden* defineth them, might well bear three *Plates* in signification, they were loth to part with their money, or else to speak for them, *NVL LAVIS CONTRA*: and indeed without it in humane Policy *INDEBELITVR*. So that *Plates* in *Chief* are



of more prevalency then *Gustons*, though indeed they are *FIRMIVS AD OPVS*, and are fit Bearings for a Souldier, because *OB DVRES CIT*; for *Ogresses* are formed of *Iron*, and represents a man made malleable

Ogresses
Pickets
Gustons.

IN *QVASCVNQVE FORMAS*, even a Gown-man may bear *Pelleis*:

Ardeat Orator si vult incendere Plebem.

And the Emperour speaking of the Benefit of Advocates, saith thus: Advocates which break the doubtful fates of Causes; and with the strength of their defence, sundrytimes, as well in publick Causes, as in private, raise up those that are fallen, and relieve those which are weary, do no less good unto Mankind, then if by War or Wounds, they saved their Parents or Countrey; For we (saith he) do not count that they onely do war for our Empire, which we do labour with *Sword*, and *Shield*, and *Target*, but also our *Advocates*; for indeed the Advocates or Patrons of Causes do war, who by confidence of their glorious Voice do defend the Hope, Life, and Posterity of such as be in danger: and thereupon cometh that distinction of *Castrense peculium*, & *quasi castrense peculium*, signifying thereby, that albeit *Counsellors* to the State, *Lawyers*, and such like, be not actual Warriours; yet they are representative Warriours, and do no less serve the Commonwealth then they: the *Souldier* riseth betimes in the Morning, that he may go forth to his exploit, The *Advocate*, that he may provide for his *Clients* Cause: he wakes by the *Trumpet*, the other by the *Cock*: he ordereth the *Battail*, the other his *Clients* Business: he taketh care his *Tents*

be

be not taken, the other that his *Client's* Cause be not overthrown. So then either of them is a Warriour; the one abroad in the *Field*, the other at *Home* in the *City*. How va-

*Sable ten
Plates, 4,
3, 2, 1. On
a Chief Ar
gent a Li
passant of
the first.*



lid are the ten *Plates* in Sir Orlando Bridgeman's Coat, when the Stamp of the Kings Authority hath made him as a *Lion* in Chief, to defend the Cause of the Poor, he being Lord Chief Justice of the Common Pleas! The bearing of Ogresses came in request about the time of King Henry the Fifth; for when the Dolphin of France sent him in derision to his Youth a Tun

of Tennis Balls, as fitter to play with, then to manage Arms, he promised by an Oath that it should not be long ere he would toss such *Iron Balls* among them, that the best Arms in France should not be able to hold a Racket to return them. The Cabalists say, *Deus Legem suam in Globum igneum conscripserit per ignem fuscum super ignem candidum*. So to David the Law of God was more pure than the fine Gold, which RVBIGI-

*Argent six
Gules 3,
2, 1.*



NIS EXPERS, the Beazant having in it the Original *Talent* of all other *Metals*, which though none knows that of another, yet this in actual accomplishments may be anothers Superior; and yet the other may have made a

more proportioned improvement, and so be accounted more generous and worthy. And so the *Plate* may be preferred before the *Beazant*, having much more of actual accomplishment in its Harmony. And though the *second Day* is said not to be blessed, because it carried with it divisibility, two being an even Number, and therefore feminine, whereas one or an odde Number carries with it indivisibility, and impassibility, and activity; yet this Day adding visible Charges,

Beazants.



be-

became as Augmentations of Honour, every Day tending to a more proportionable improvement :

*Wherefore bright Coelus over Saturn's face,
Having the Curtain drawn, resumes his place
To shew perfection beneath the sky,
Henceforth to look will be a vanity.*

The golden Ball was esteemed the inestimable price of Beauty : the giving away thereof from *Juno* was one of the main Causes why she hated the *Trojans*, being cast in the contention of Beauty in the judgement of *Paris*, *Pryam's* Son, *Bezants* being the Emblems of Perfection, as well for their Matter as Form, which *NVNQVAM JACET*, while it is moved *AGILITATE ET PONDERE*, it argueth a constant mind in an unstable condition ; for every *Roundle* *STAT DVM VOLVITVR*; and therefore are called *Roundles*, when they are counterchanged, *EXCITO DVM EXCITOR*, and so is propounded for an example, The words of the Wise are as *Apples* of Gold (*IN PVNCTO*) in tables of Silver ; and being once spoken, *CVRIT NON CADIT*. It signifies one that is the same he seems for, *QUOQVOVERTAS*; for *Bezants* are the Revenues that diminish not with use, nor consume with time, being always in the same esteem and equally beneficial. It is an Argument of Trust, and denoteth a faithful Person : he that was faithful in one *Talent*, was made Lord of all ; for such a Cause perhaps it was that *Pitts* Teller of the Exchequer, bare a *Fess Checky* between three *Bezants*, to denote both his Office and Fidelity ; it representeth also Faith :

*Scilicet, ut fulvum spectatur in ignibus aurum :
Tempore sic duro est inspicienda fides.*

Q

It

It signifieth alſo *Tribunos ararii*, or Martial Treafurers, which did receive the Souldiers Pay, and takes its Denomination from *Bizantium*, where it had its firſt impreſſion. It is ſaid to weigh one hundred and four pounds, two ounces, and yet *SVÄ PONDERA NESCIIT*. It is formed Round *NON VNO ICTU*, denoting perfeverance, *VSQVE PERFICITUR*, the moſt eminent Name of *Zouch* being rewarded with a *Canton Ermine*, as an *Euge boni ſervi*, for the improvement of a ſingle *Talent* unto ten, *William Mortimer* taking the Name of *la Zouch*, in teſtimony of favours received from the Lord *Zouch of Albbye*, his Name denoting him to be of an ancient *Stock*, and ſo *Ex bono Nominis oritur bona præſumptio*. *Byfield* beareth five *Bezants*, and a Chief *OR*, to denote his Prudence that ſold all to purchaſe the Field, man himſelf being no otherwiſe then *Pyroboli*, a Ball of active fire; or if you will, a Ball of *Red Earth*, *SEMPER IDEM*, fetching his Original from Clay hardned by fire; ſo *Job* ſaith, *Thou haſt curdled me as milk*. This ſort of *Red Roundle* being derived from *Placenta*, which is rendred by *Pliny Libum farinaceum caſeo addito*, and ſignifies



Torteaues,
are red
Balls.

Plenty, and is called in French *Torteau*; quere if it were not the occaſion of the Arms of *Wake*, bearing three in Chief, either as a thin Cake, uſed in Sacrifices or *Vigils*, or of one made of Honey, Meal, and Oyl at the time of *Wakes*, *reique frumentaria copiam ſignificare aiunt*, according to Sir *Henry Spelman*. Sed quid (ſaith he) *Rubens Color flavæ Cereris*; where- as it may ſerve as a reaſon both for the Bearing and the Colour, in what the learned *Hermanus Hugo de prima ſcribendi origine* ſaith in the Chapter *De occulta literarum miſſione*, that among other things, which by reaſon of the occult materials, they had wont to include Military Letters in, this was one way of ſending in Cakes; his words, are theſe, *Placentæ plumbeam Epistolam inferuit Polycrète capta a Drogeto Duce Erythræorum, miſitq; ad fratres ſuos*. Or it may be a fit Bearing for *Graduates* at the *Vniverſity*, or *Houſes of Law*, who uſe

use to stain their *Cakes* of Bread as their Trenchers, grounded perhaps on that of *Aeneas*, who had arrived at the Land designed for him by the Oracle; he took it as a certain sign of the end of all his Travels, being late down on the Banks of *Tyber*:

*Then to refresh on verdant Grass being set,
Viands they lay on Cakes of purest wheat,
Making with juicy fruit their Bisket swell.*

Whereby they become coloured with the juice of the Grape:

*Then round about their wheaten Plates invade,
We eat our Trenchers too, Ascanius said.*

Aeneas taking of the words, remembers what his Father *Anchises* had long before told him:

*When thou, dear Son, on foreign Shoars being set,
Sharp hunger Trenchers shall inforce to eat,
Then let the weary rest; remember there
To build a City and strong Bulwarks rear.*

So that it denoteth rest from labour and travail, and signifieth Courtiers. This Bearing came most in use with us about the time of King *Henry* the Sixth, yet born by *Courtney* long before. In a Military Consideration it may be called a *Torteaux*, from *Torqueo*, to be bowed as a *Granado*, carrying fire; and so being *Orbes Rubri*, were used *ad terrorem*; for as White was anciently a note of Absolution, and Black Balls of Condemnation: So the Colour of Red was used by Martial men, *TERRORQUE TIMORQUE*, Sir

Q 2

Thomas

Argent
three Bars
Sable in
Chief, as
many Tor-
auxes, all
within a
Border Er-
mine.

HEURTS are
Blue Balls.



Thomas Bloudworth, bearing three in Chief, and a Border Ermine. The Red struck ter-
rour and fear into their Enemies, which
made it esteemed the onely Martial Co-
lour, though the Green Field is the Mi-
litary Mans Bed; yet by reason he is not to
take his rest there. It is counted the lowest
Colour. The Azure Ball being the next
we are to treat of is the Colour of Jupiter,
whose head if it be opened, DANT VUL-
NERA FORMAM; though he receive
a Heurt, ANIMVM ACCEN-
DAT: For Minerva is the Issue of Jupiter's
Brain, and Pallas comes forth armed:

*Virgo armata decens rerum sapientia Pallas,
Athereus fons mens, & solertia fati, &c.*

*Pallas thou armed Virgin, Wisdom's wonder,
Fate judging fair fount of A thereal Light,
Worlds Understanding, and Arbitress of Thunder,
Arts Ardor, Spring wherein man clears his sight.*

Heurts chiefly signifie Wisdome, as being the Issue of Ju-
piter's Brain. Hurts in a Martial Mans Shield are as so ma-
ny Scars in his Body, esteemed more Honourable then that
Be aury wherewith at first he was adorned. So Menelaus ha-
ving received a Hurt (from Pandarus) wherehence;

*The blood of Menelaus down to the Calves, and Ancles
to the Ground,*

*For nothing decks a Souldier so as doth an honour'd
wound.*

The Shield of Walmesley seems to have a reference to that
of

Minerva, it being *Gules* on a *Chief Ermine* two *Hearts*, these *Blue Balls* being as it were the eyes of *Minerva*; for these whose eyes are of this kind of *Acreal Colour*, *Tanquam Minervæ filii*, are said to be most ingenious, *Unde Minerva Glauco-
pici dicatur*. Hence it is that the *Owl* is dedicated to her, and signifieth prudent men. *Wisdom* saith, *Ego rotunditatem*
Colorum circumivi scilicet, *Ecles. 24. Et in profunditatem Abyssorum ambulavi, in fluctibus maris, & in tota terra.* *Marcus Agrippa* was honoured with an *Azure Banner* from *Augustus*, after a Victory obtained by him in the *Sicilian Sea*. Again, if you consider the *Martial Field*, she comes forth armed with a *Crystal Shield*; for God having made man unarmed, gave him therefore a perspicuous understanding and reason to arm himself, the *Chief* representing the most superiour part of Man, the natural power of the inferiour *Air* being nothing else but *Vita vaporis*, which if we follow the common Path by this Line, separating it from the starry Heaven, we may find that the Shield as well as the Air hath three *Regions*, whereof the *highest* is exceeding *hot*, fitly represented by the *Chief indented*, by reason of its Vicinitude to the fiery Element and Stars, by the force of whose Beam it receiveth heat; and so being charged upon, may signifie one whose active heat hath kindled his undertakings. The second or *middle Region*, which is always *cold*, is fitly represented by the *Nebule* or *waved Line*; for that as that Region of its own nature would be warmer, were it not cooled by a cold Occasion, by the reflection of the Sun Beams. So this may aptly signifie a Person, whose fortune frowns, and keeps him under, though IN ANGVSTIIS ELEVATVR. The *lower Region* is something contrary to the former; for it is said to be *hot* and *moist*, fitly represented by the *ingrailed Line*, *hot*, by reason of the Sun Beams, meeting with the Earth, and *moist*, by reason of the proper Nature of the Air, being partly *indented*, and partly *waved*. And thus very fitly by these Elementary Qualities are signified men of different Qualities, and by each of these Charges is signified mens
se-

several *Talents*, all Meteors being of three sorts, either fiery, watery, or airy, to which Lines are suited in the *SPHERE* of *GENTRY*, and are of several fashions, according to diverse disposing of the Matter: so the reward was always suited to the Bearer:

The Heralds made the people peace, the Seniors then did bear

The voiceful Heralds scepters, sate within a sacred Sphere

On polish'd Stones, and gave by turns their sentence in the Court,

Two Talents Gold were given to him that judged in justest sort.

So that here is the just Law of Arms in the Court of Honour, having a *Peny of Plate* for the just Plaintiff, and a *Berzant of Gold* for the just Judge, *polished Stones*, *Torteauxes*, *Heurts*, *Pomises*, and *Gunstons*; for in the Shield of *Achilles* there was two Cities; that of *Political Nobility*, and that of *Martial Ornament*, bestowing Military Rewards on Military Persons, and honourable Robes on Persons of civil Endowments, *Princes* and *Nobles* bearing *Ermine*, as Ensigns of Magistracy, and Ornaments of *Entertainments*; and *Globes* and *Mounds* as Signs of Government and Conquest.

————— *The one did* Nuptial celebrate,
Obsterbing at them solemn Feasts. —————

Other where:

A solemn Court of Law was kept, where throngs of people were,

The Question was a Fine imposed on ore that sieto

The Friend of him that followed it, and for the Fine did sue,

STICK

The Shield of the second Days Work.

III

~~Which~~ tother pleaded he had paid, the abberle part being d,
And openly affirm'd he had no penny satisfi'd.

Now if there be any rest unsatisfied, why these *Rounds* have such different appellations, let him but consider the variety of *Colours*, and those *Roundles* which are of a *Green Colour*, may fitly represent the fruit of terrestrial Paradise, which was fair to the sight, and it may tempt him to pluck and eat. It is called a *Pommace* from the French

Pommaces
are *Green*
Balls.



word *Pomme*; and according to the *Aspilogia*, *Plagus & vibices virides Poma aiunt significare*. Our first Father *Adam*, while he was in *Paradise*, saith *John Fern*, Advocate of *Paris*, bare *Gules*, as a sign of Nobleness, till he transgressed the Commandment, and then it was charged with a *Black Ball*, or *Apple*, to denote the condition of the Bearer: and which, saith he, is the reason that our Predecessours hold it for a general Rule, That *Colour upon Colour is false Heraldry*, & tales *Pilas portare* (saith *Johannes de * Vado aureo*) *significat, quod portans suam acquisivit substantiam solo labore*: and a little farther, *Et ubique tres Pilas inveneris, sine aliquis differentiis aliis, dic quod ille qui eas portat, vel sumus Antecessor Laborarius erat*, which his Successours have acknowledged ever since in that old *Adage*:

* of Guil-
ford.

*When Adam Digg'd, and Eve Span,
Who was then the Gentleman.*

Military persons conveyed intelligence hidden in *Apples*, as *Hugo* testifieth. The Surname of *Smith*, beareth three *Pommaces* in his Shield, *Green* being the Colour of Love and Generation, which is attributed to *Venus*, but must be excited up by the active heat of *Vulcan*, the Firmament being this Day the *Scutum* or round *Buckler*, and the Charge the *Malum orbiculatum*, that *Apple*, by which man being in Honour, became like the Beast that perished, who then that he might

be

Gulphs are
purple Bils



be armed, had *Annulus Lor. ca.* his Shirt of Mails, and betakes himself to his *Clupeus*, that is, *Eo quod oleat totum Corpus*, a Shield being part of the *Ecliptick*, having something graven thereon, as *Pliny* noteth, of which in their Order. But there is yet a *Purple Ball*, which among the *Romans* did signifie egregious and famous *Senators*: but in *Astology* thus, *In Militiam notent ascriptum, in manu enim sicuti & brachio Tyrones ita olim signabant*: and those that travel to *Jerusalem*, bring home a *Mark* of this Colour to this Day, the Colours in these Bodies, proceeding not so much from the Elementary Qualities, as in Bodies perfectly mixed, as in *Herbs* or *Stones*, but onely by the falling of *Light* upon *Shadow*, or *Darkness*. So making *Cressants* of several Colours, differing according to the composition of the *Cloud* or *Air*. Some are *White*, when the matter it consisteth of is very subtil. Some *yellowish*, when more thick, as may be seen by the Scheme of Colours. Some *Black*, when very thick. And some *Greenish*, when more watery then ordinary. And thus the *Armilloger* may by a diligent Observation of these Colours, as easily judge of the disposition of the first Bearer, and with as much certainty as *Astronomers* may judge of fair or foul Weather, all Roundles signifying Mutability, *Non uno stant fata loco in mente omnia circum.*

Chromolisme
of Cressants.

*Voluntur, nec fas una est consistere parte,
Ut caput cursus, verum est pars cuilibet aequa:*

And see,

— *Quis sunt humanum terrestria cura.*

The *Naturalist* doth attribute to the *Second Days Work*, the appearances of many *Suns*, and fiery *Pillars*, and *Beams*, and *Rainbows*, &c. But because they are effects of the *fourth Days Work*, I shall refer them thither, onely by the way note this
as

as of the *Chief*, as of a chief Commander. It representeth Dignity, *ELEVOR UT FULGEAM*. If there be an Augmentation in *Chief*, the Sun draws up the *Clond*, *QUIA RESPEXIT*, and if it breaks forth into *Beams*, *DIS-SOLVAR UT SOLVAM*. If the Field or *Chief* be enlightened by *Sun* or *Star*, 'tis by grace and favour, *SPLENDOR EX ME*. If with *Roundles*, it representeth innocence, *IN ALTIS HABITAT*; those of the pure Element of *Fire* representing generosity, *OPES, NON ANIMUM*: for the noble mind is like the *Snow Ball*, *NUM AGITUR, AUGETUR*. And to bear *Plates* or *Bezants* is the two marks which *Machivel* propounds, viz. *Riches* and *Glory*: which as *Sir Walter Raleigh* saith, Whoever will shoot at, must set on, and take off an iron Back to a weak wooden *Bow*, that it may fit both the strong and the feeble: for the weak in counsel have often as good success as those of the best judgement, as may be seen by the judgement of *Paris*, which gave the golden *Ball* to *Venus* rather than *Pallas*. So that though Honour and Riches differ in themselves: yet round Forms are attributed to Wisdom and Fortune, whereof *Athenaus*:

*From Wisdom, Fortune differs far,
And yet in works most like they are.*

In the first three Days God gave every thing its proper Form; that of *Levity*, to that ascended; and to that which descended the Form of *Gravity*, in separating *Light* from *Darkness*, dividing *Waters* from *Waters*, and gathering the *Waters* under the Firmament into one Field or Place: so that the *Chief* became exalted by an extended distance and space, as the *Waters* above us are more solid and condense. But how the first *Matter* should be *Subiectum Formarum*, which is understood to precede the *Form*, is hard to be understood; only it may be said, that originally there is no more difference be-

R

twixt

Party per
Bend Ar-
gent and Sa-
ble 3 Round-
dles in Bend
counterchan-
ged.



twixt *Matter* and *Form*, then between *heat* and *fire*. Hence it is that where *Roundles* are divided, it signifieth a conjunction of both, and is the same of *Proteus* (or the first *Matter*) that could change himself into all shapes, wheerby is signified his crafty head, as *Jupiter* is said to be transformed into showres of *Gold*, *Eagles*, *Bulls*, *Birds*, and *Beasts*. So *Roundles* are often transformed by *Girons*, making as it were so many *Rowls* or points of the *Compass* on the *Globe*. So those that bare Letters were called *Gerones*, *A gerendis Epistolis*, every *Line* representing a several high *Way* through the whole *Field* of *Nature*: and so *Gerony* was a fit *Bearing* for the *Foresters* of *Flanders*, wherein the *Shield* in the midst represents the *head City* thereof: and the several dissections shew *Minerva*, *Mille Dea est operum*. And now by this *Days Work* we find benefit of *Light*, *Lux natura primogenea qualitas omnia in actum deducens*:

*The Days bright eye, Colours distinction,
Best Judge of Measure and Proportion.*

Proportion attracting the eyes, and *Colour* delighting the *Fancy*, the *Metal* giving the lively motion by its bright eye, and the *Line* the orderly disposition of every good *Coat*: and where the *Charge* hath a suitable invention, it both allures the mind, and charms the senses of the *Bearer* to do nought but noble:

Sable 3 Bi-
rants be-
tween as
many Billets
Argent.



Now if you compare the *square* Figure with the *Round*, you shall find that *Billets* being *right-angled* are the Emblems of *Constancy* and *Equity*: and *Round Forms*, as being the most perfect Figure, represents *Wisdom*:

*He with the Oceans swelling billows steeld.
And the vast Margin of this wondrous Shield.*

Con-

Conclusion of this Chapter

*To the Honourable Sir Orlando Bridgman
Knight and Baronet, Lord Chief Justice
of the Common Pleas, &c.*

Honour'd Sir,

Between Knights and Doctors of the Law hath ever been Question for Precedency, since either of ~~them~~ hath been in credit in Commonweals (as testifieth that learned Knight and Doctor of the Civil Law Sir Thomas Ridley) as may appear both by the comparison that Tully maketh between Lucius Murena a Knight of Rome, and Publius Sulpitius a Lawyer, either of them standing for the Consulship; which although it be disputable in foreign Countreys, where the Civil Law is in credit: yet here among us, where all preferments taken from it, and the Professors thereof are shut up, as it were, into a narrow Corner of their Profession, it is without controversie, and the Priority thereof indubitable. But this is the Resolution of those which are learned in the Point, that in such Acts as concern Learning, a Doctor is to be preferred before a Knight: but in Acts that concern Military Knowledge, a Knight takes place before a Doctor. But in other Acts that are neither proper to the one nor to the other, first are preferred such Doctors as attend about the Prince. Secondly, such Knights as wait upon the Prince. Thirdly, such Doctors, as being not about the Prince, are excellent in Learning. Fourthly, come Knights without any place of preferment. Lastly, Doctors of meaner gifts and places. and what esteem the Law hath; for Justice sake, my Lord, is not

unknown, since the Doctor of Law gives place onely to the Divine Oracles of God; and it is Justice only that beareth the Scales to balance the whole world by, and that which makes it Standard is the Kings Authority, by which you act. Fabius was accounted the Shield (of Rome) for defending it by Wisdome, the Round Form being the Emblem. And Marcellus was accounted the Sword for his Valour. Both being the proper Ensigns of a Knight, both being put in your Hands, and in your Arms, they are not only the Hand of Power, but the Ensigns of Valour and Wisdome. And so the Advocate is a man at Arms.

CHAP.

CHAP. VI.

Of the visible Charges of the third Days Work in the Creation, under the Regiment of Mars, or the Red Shield.



*W*as the proper illumination of the *third Days Work*, and the *Partition* was *Party per pale Colour and Metal*. Though it be hard to know the disposition of the first three Days Work, which was before the *Creation* of the *Sun*; yet by the *Creation* of *Light*, there was a manifest division of the *Field per pale*, whereby the *Waters* were commanded into one place. So that

Gules a Border OR Verdey of Trisfoils Vert.

the *Field* of this *Day* consisted of *dry Land* and *Sea*; and in the last three Days God adorned, beautified and replenished the *World*, setting in the *Firmament* of *Heaven* the *Sun*, *Moon*, and *Stars*, filling the *Earth* with *Beasts*, the *Air* with *Fowl*, and the *Sea* with *Fish*, giving to *Creatures Vegetative* and growing their seeds in themselves, of all which in their *Order*. And having already seen the *dry Land*, parted by *Springs* and *Rivers*, *Lines* and *Ordinaries*, which are called *Honourable*; for that like *Royal Rivers* they have navigable *Fountains*; Come I now to the *Earth*, as it is adorned with all manner of *Plants*, with the plenty and pleasure thereof, which by the virtue of Gods command, INCULTA SYLVESCIT:

Fert

*Fert Casia non culta seges, totisque per agros
Floret odoratis terra benigna rosis :*

*Where Casia springs unsown, throughout the field,
And to sweet Roses unforc'd birth doth yield.*

Grass.

The first thing that represents it self to the eye, as a Charge, is *Grass*, and is born by *Tilley* of *Lancashire*; and that it is a good Bearing, you have the Testimony of Sacred Writ, *And God saw that it was good*: this Bearing representing Humility, as the *Grass* is trodden down and neglected, yet is advanced to crown even the temples of *Cesar*. How often have we seen, that from neglected seed hath sprung up many great *Palms*! though the Thunder of an evil Tongue no *Laurel* can resist, nor greatness of Merit exempt, which made *Scipio Africanus* change his Profession of Warriour to Husbandman; and with the self-same hand which in the parching sand of *Africa*, he had planted glorious *Palms* of Victory, he did cultivate a little Farm, the noble *Romans* accounting it an honour to be called *Lentulus*, *Piso*, *Fabius*, &c. from flowers and fruits, answerable to which we have *Lilly*, *Rose*, *Pear*, *Nut*, &c. whose Arms declare their Names. *Pliny* was of opinion, that Nature before she set her self to make the *Lilly*, did prepare her self as it were by making the rough Draught and Model *Convulscus*, a white and simple flower.

Leaves.

IN UMBRA ERIGITUR, is the *Trefoils* Motto, and *Trefoils* are the Heralds of the Spring, and stand upright before a storm, Leaves ushering in *Blossoms*, and *Blossoms* falling with a happy end, do knit in *Fruit*. What then is signified by it, but hopeful Youth, promising *Fruit*; or industrious Old Age gathering into the Barn, *Green Trefoils* being the Emblems of Expectation, and *White* of Fruition? for if you look but upon the decoction of *Simples*, which bear the visible Colours of Bodies decocted, how dead and invalid they are without the commixture of *Allom*,

At-

Argal, and the like; You may learn how without life every Colour is without a *Metal*. *Turton* beareth ten *Trefoils Vert*, 4, 3, 2, 1. with a *Canton Gules*, as a reward of his labour; and *Mandevil* beareth three *Argent* in a *Chief indented*, as having repofed himfelf after all his Travels. *Champion* bears



three, in token of *Victory*, because it is always found fo. *Mead* beareth the same Herb, as a Token of the Latine name called *Medica*, because it was first brought into Greece by the *Medes*, the *Britains* being so called from *Scurvygrafs*. Sir *John Lewis* of *Marr*, Knight and Baronet, beareth a *Cheveron* between 3 *Trefoils*. The Name of *Hervey* bears three *Trefoils* on a triumphal Belt, I mean a *Bend* and *Palmer* on the same,

Sable a
Cheveron
between 3
Trefoils.
OR.

to shew they went out *Pilgrims*, returned *Palmers*. And look what variety of Colours the spirits of *Salt-peeter* will project from the like spirits of the Earth, from whence perhaps the *Plants* thereof acquire their *Verdure*; So look how many different Spirits there are in the world, you will not wonder why there should be *Blue*, *Red*, *White* or *Yellow Trefoils*: for as *Naturalists* observe, *Cinaber* becomes *Red* by the acid Exhalation of *Sulphur*, which otherwise represents a pure *White*; So Martial Spirits being sulphurated, produce the *Grafs* to become *Red*, and is like Spirit of *Salt* upon *Blue Paper*, making an *Orient Colour*, even as *Tarter* or *Vitreol* upon an infusion of *Violets* affords a delightful *Crimson*; though the Field of this Day be *Gules*; yet

*No Dragons teeth this Land no Helmets bears,
Nor horrid shews with crops of Souldiers spears:
But luscious Fruit and rich Wine fill the Prefs,
And Olive Plants a lasting Spring possess.*

For

For though by *Mars* or *Arms* which is all one, is represented *vis impulsiva vigor*, yet how many Souldiers have been as it were the Delight of Mankind? & it is possible for a man to discover a correspondence between the Agent and the Patient, betwixt the Figure and the Form of each *Individuum*. So that a learned *Herald* may by ratiocination easily discern both a substantial and figurative similitude betwixt the Agent and the Patient (the Bearer and the Bearing) in all things that operate one upon another. Whence doth arise an Analogical Signature, determined by figure, how much

Or a Cinque
foil Sable:



may be picked out from the *Cinque-foil* or five-leaved Grasse; if you read Dr. *Brown's* *Cyrus* his Garden, or *Quincunx*, they are the *Muses* Livery, and will never be forgot in *Oxford*, while they pray for *All Souls*, the Founder whereof was *Henry Chicheley*, Archbishop of *Canterbury*, and bare OR a *Chevron* between three *Cinque Foils* *Gules*; and as they are admonished of Heroical Actions by several Heroes being turned into *Flowers*; So also they are advised to begin betimes; they were called *Πένταβλοι* by the *Greeks* which did obtain. And among the *Romans* *Hortensius* sounded as Gardiner:

Beans sow in Spring, then the rich furrow takes
Clave-grass and Millit annual care awakes.

Pythagoras forbade the use of *Beans*, onely to hint to his Scholars to avoid ambition for Magistracy: though the man that sits on the Banks of *Flowers* in peace, may prepare his Shield, as in the Coat of Sir *Thomas Chambrelan*, being a white *Escutcheon* within an Orle of *Cinquefoils*, according to *Virgil's* Advice:

Re-

Remember to provide, if the Divine
Glory of Tillage thou intendest thine.

NOCTIS NON DEFICIT HUMOR, is the
Glory of Generosity, the *Semper vive*, **DUM OPPRIMI-**
TUR CRESGIT. The Burrage is a Blue Cinquefoil, **ET**
FERT GAUDIA CORDI. While the *Narcissus*
is of golden Colour, and signifieth beautiful Youth. *Sedges* is
born in Arms by the Name of *Sickes*. and *Sylvanus*.

Comes adorn'd with rural Boughs,
Lillies and Fennel dangling on his Brows.

The noble *Plantagenet* is a *Caterfoil*, which **HIEME**
FLORET, and is born by the noble Duke of *Albemarle*,
as a *Slip* of the same *Plant* which *Scotland* tried **IN DIE**
FRIGORIS, his fidelity being still verdant, **DUM**
CÆTERA LANGVENT; yea at such a time, **VT**
REMOTISSIMO SOLE, And though Honour like
a Flower, **BREVIS EST VSVS**, yet the remembrance
of his Name, like the lovely *Amaranthus*, **NVNQVAM**
LANGVESCIT. The Cinquefoil is the *Gillyflower* of
Heraldry, **IN QVOSCVNQVE COLORES**. If
it be Metal, **FVLGIT ET ORNAT**. *Salts* are the
Colours of all Bodies, whence they receive their Degrees
of Lustre or Obscurity. All Flowers are Emblems of this mor-
tal Life, **STATIM LANGVENT**, while some
Leaves are notwithstanding Symbols of Immortality, **FO-**
LIVM EJVS NON DEFLVIT. And what Lau-
rel leaves signifie 'tis plain, **VINCENTI DABI-**
TVR. *Augustus* and *Germanicus*, *Titus* and *Adrian*, *Antonius*
Philosophus, *Alexander*, *Constantine* and *Theodosius* were all
crowned with a double Laurel, as *Sages* and as *Emperours*,
Chaplets being always signs of Masterhip; and therefore to
this

Laurel.

Crowning of
Poets.

this Day are Masters of Societies elected by Laurel Chaplets about their Brows, the crowning of *Sages* and *Poets* proceeding from a kind of Example of it, which was under the old Roman Emperours, the giving of Crowns of Laurel to them as the Ensigns of Degrees of Mastership in Poetry, and that by Imperial Authority, either by the Emperours themselves, or by Counts, Palatines, or others, having such delegate Authority, having continued ever since the time of Frederick the First, with Laurel, a Ring also being given them, as in the Letters Testimonial of Reafner, and Jacobus Grasserus, both Counts Palatine to Michael Bartchios Julii 8. 1618. *Imperiali auctoritate fronti ejus ingeniosissima Lauream Poeticam imposuimus, & dextram in diviniore hac Poeseos harmonia exercitatissimam annulo aureo exornavimus.* And in those of Reafner to Casparus Wagnerus Decemb. 29. 1593. *Te per Laurus impositionem & annuli traditionem Poetam Laureatum fecimus.* And as Mr. Selden farther observeth, as from the use of the old Empire, the latter took their Example of Crowning with Laurel, being anciently received into England. John Skelton had the title of Laureat under Henry the Eighth. And at the same time Robert Whittington called himself *Grammatica Magister & Protovales Angliæ in florentissima Oxoniensi Academia Laureatus.* And under Edward the Fourth John Kay, by the title of his humble Poet Laureat, dedicateth to him the Siege of Rhodes in Prose, the custome of Crowning Poets continuing unto the time of Theodosius, as it is observed upon Ausonius, who lived then and writes :

*Tu pene ab ipsis orsus incunabulis
 Dei Poeta nobilis,
 Sertum Coronæ præferens Olympiæ,
 Puer celebrasti Jovem.*

Corona Olympica denoting here the *Quercus Capitolina*, or Crown of Oke, or Tarpeia Quercus, as Martial long before called it in that to Collinus:

*O cai Tarpeias licuit contingere Quercus,
Et meritis prima cingere fronde comes.*

The Name of *Moerwood* beareth an *Oke-tree*, in significati- Acorns.
on of his Name, every *Acorn* *MAXIMAM FACIT*.
And where it is born by the Name of *Wood*, *PONDERE*
FIXA SVO. Did ever any *Roman* merit this *Garland*,
'twas for that *SERVANTI CIVEM*. *L. Siccus*
Dentatus obtained 14. of this sort, 8. of beaten gold, and 3.
mural.

The *Olive Branch* was the Emblem of Peace ever since
the *Doves* return to the *Ark*; and it is sacred to *Min-*
erva:

*Hoc pro supplicibus ramis, pro fronde Minervæ,
Hoc Carmen pro Thure damus.* —

*This for Minerva's supplicating Bough,
This Verse for Incense we bestow.*

RAMVMQVE PRECANTIS MINERVA.

Heralds' Rods.

The *Cadduces* and *Rods* of the *Greeks* were made of *Olive*
Branches, and that of the *Romans* of *Vervine*. *John Gower* in
the time of *Richard the Second*, lies buried in *St. Mary Overs*
Church, hath his Statue crowned with *Ivy* mixt with *Roses*,
Duplici nota insignem, nempe aurea torque & hederacea Corona Bale cent.
Rosis interserta, illud militis, hoc Poeta Ornamentum. 7 Scrip. 23. Perhaps
the Name of *Nithingale* beareth the *Rose*, as a sign of *Knight-*
hood, and parted of *York* and *Lancaster*, in having been a faith-
ful servant to both Houses, or to *King Henry the Seventh*, in
whom they were united (and so the Field is honoured with *Er-*
mine) in faithfulness and charity. *Hulling* beareth a *Rose*
within a *Chaplet*, perhaps in imitation of that frequent Speech
of *Cicero*:

S 2

Cedant

Cedant arma togæ, concedat laurea lingue :

*That Arms should yield to Arts 'tis fit,
Stoop then the Laurel to the Wit.*

Gules three
Crowns,
and on a
Chief OR,
three Lau-
rel leaves
proper.



And he was saluted by *Pliny* the Elder: Hail thou (quoth he) that first deservest a Triumph for the *Gown*, and a *Garland* for thy *Tongue*, which salutation I cannot but give to *Sir John Berkenhead*, Knight and Doctor of Law, and Master of the Faculties, and one of the Masters of Request, having his *Temples* crowned in Chief for his Mastership in the *Gown*, and the three *Crowns* in the Field for his knowledge in those *Faculties*, which (as *Dr. Fuller* saith) are signified by the three *Crowns* in *Oxford Arms*, viz. Grammar, Philosophy, and Divinity, the three Professions which *King Alfred* there founded.

The Rose.



The *Rose* is an honourable Bearing, First, Because *Amicus Bellatoribus quippe aculeis, quasi telis armata, & veluti cruore perfusa.* Under the *Rose* be it spoken, is as much as be secret in Counsel, and so it is the Symbol of Taciturnity and honest Actions, it being an Enemy to the impure *Swine*, and the filthy *Dung-flie*. And so it was aptly given to *Noah Bridge* Clerk of the Parliament to the late King at *Oxford*, the Kings Majesty having given power to the *King of Arms* to confer any of his Royal Badges in remuneration of fidelity, according to the Example of his Royal Progenitors. So *Harding* had a *Rose* and two *Flower-de-liz* in a Canton sinister, in memory of his fidelity to the King his
Ma-

Master. And his Majesty that now is hath conferred a *Rose* and Crown on his Master Cook, who is of the Name of *Sawyer*, and beareth a *Cheveron* between three *Wood-peckers*, with Analogy to his Name: the Chancellor of the *Garter*, the Judges of *Law*, the *Kings of Arms*, *Esquires*, &c. all of them bearing the *Roses* in their Coler of *S. S.* may be said to be **NON SEMPER NEGLECTA**, and is the Emblem of the *Martyrs*.



The *Lilly* of *Virginity*, and the *Saffron* of *Confessours*: and so the Church is as a *Garden* of *Flowers*, representing several *Graces*, & among the rest, *Saltem Lillia suavissimi sunt flores, ac præ aliis grati, vel idco, quia colore atque odore suo delectant, absque metu vel periculo injurie, eo- que etiam superant Spinus, obstitas Rosas*, and are all three born in our Soveraigns Badges. 'Tis called the *Flower* of *Junio*, and is the Symbol of *Hope*, because it had its Original from Heaven, and is the Arms of *France*, joined with *Eng- land*, **INSCRIPTVS NOMINA REGIS. E- dmond** of *Langley* was the first that took the *white Rose*, and *John* of *Gaunt* Duke of *Lancaster* the *red*, as being born before his time by *Edmond* *Crouchback*, second Son to King *Henry* the Third, who was first Earl of *Lancaster*, and King *Henry* the Seventh united both. And so in that Match, **RÈDO- LET ET SANAT**, King *Edward* the Third being the first that joined the *Lilly* and the *Rose*, uniting *England* and *France* **COMMVNE NOMEN VTRIQVE.** And King *James* joining the *Thistle* to the *Rose*, it was **FORTITUDO ET DECOR.** So that you see *Flowers* represent virtuous persons, **SEMPER SUA- VE.** The *Rose* is *Mercy* and *Justice*, **CUM LENITA- TE ASPERITAS.** The *Lilly* of the Church *Militant*, **HUMILIBUS DAT GRATIAM.** The *Rose* of the State *Political*, **TUENTUR HONORES QUOS SOCIANT.** But now to shew you the other
At-

Azure a Flower da- iz Argent.

The Red and the white Rose.

Archievements of Mars that charge the Fields of this Days Work:

*Aspicias porro campis qua plurima apricis,
Sylvis umbriferis, hortis nascuntur & arvis,
Arboreos fœtus, & suaveolentia mala;
Aurea Punica, Persica mala, Cydonia mala,
Nunc Europæis vulgo qua mensa secunda,
Indum victoris, ne dulcia dona Lyxi
Subticeam, botrum est qui gaudeat usurpare;
Lilia Rex Celtis sibi ab olim vindicat; inde
Purpureas luteasque Rosas, Violas, Hyacinthos,
Atque alios sumit flores sibi. —*

Garlands.

Where there was a collective number of **Flowers**, and bound up in *Garlands*, it was to denote Excellency, **ELECTUS EX MILLIBUS**, and were rewards of Generals of Armies, **EX UNIONE DECOR**; that that was of *Oken Boughs*, **OB CIVES SERVATOS**. That of *Laurel* **ALIT ARTES**, *Branches* being much used among the sacred and solemn Rites of the *Egyptians*. The *Spring* was anciently represented by a Basket of *Flowers*, the *Summer* by *Ears of Corn*, the *Autumn* by a *Cornucopia* of *Fruit*, and the *Winter* by a naked *Tree*. You shall see the *Coat Armour* of *Spring* dappled with *Cinquefoils*; that of *Summer* being a *Green Field* girt with a *Girdle*, or silver *Rivulet*, to adde to the pleasure of the same. *Autumn* hath its part in the *Coats of Apletons*, and *Winter* in that of *Blackstock*, who beareth three *starved Branches*. These being Emblems of mortal life; for Youth like *Flowers* flourish, yet **STATIM LANGUENT**, according to Saint *Ambrose*, *Hodie videas Adolescentem validum, pubescentem atatis virtute, florentem grata specie, suavi colore; crastina die tibi facie & ore mutatus occurret*. So *David* in the 103. *Psalms*, thus saith, *Totus splendor generis humani, honores, potestates, divitiæ, minæ, tumores, flos fœni est*, wherein the *Flower* of the *Grass* hath reference to the *Leaves* of Honours. We have already spoken of *Edolwolf* the

Ob. 857.

the twentieth Monarch of England bare *Ermin on a Bend Sa-
ble, three Cinquefoils O R.* And since his death *Edolph* of
Kent hath assumed the Coat onely in allusion of Name, *Flow-
er* bearing the *Cinquefoil* slipped, as *Just* gathered. The name
of *Young* beareth *Roses*, as if they should always be young,
though *Saint Ambrose* saith, *Memento cuncta praterireunt, &
sepe honor abiit antequam venerit*, and like the first appearing
Blossoms, they scarce appear before they begin not to be. The
few *Ears* of *Corn* in *Lealand's* Coat shew, whence he had his
Name and Arms, and the *Garbs* in *Otteleys* Coat shew the
same, neither is the Shield of *Achilles* wanting :

To these the Fierc Artizan did add a new Ear'd Field,
Large and thicke plow'd, the Soil soft being, and of a wealthy
Peale,
And many men at plow he made, &c.

Denoting the benefits of Peace, and the *Plow* being no o-
ther then the Symbol of a well grounded Peace :

————— Of all the ample Close
The Soil turn'd up behind the Plough, all Black like Earth
arose,
Though seag'd of nothing else but Gold, and lay in Cheto as Light
As if it had been plow'd indeed, intricate to sight.
There grew by this a Field of Corn high ripe where Reapers
wrought
And let thick handfalls fall to Earth, for which some others brought
Bands, and made Sheaves,

Sheaves

Azure &
Garb, OR
banded
Gules.



Sheaves shewing the Bearers thereof to have yearly Revenues. Weeds indeed EXALTANTVR INANES, while the Corn hath ALTERA VITA and is bound up in Sheaves, in the Coat of Wheatly. And in single Ears, in Eyres Coat, SPEM RENOVAT ANNI, and is a good Bearing for a Husbandman. And thus Garbs and Fruits of the Earth become honourable Bear-

ings: so that the Artist hath expressed the joy of the King, and hath brought the Sceptre to the Mattock. *Benedices Corona anni benignitatis tue.*

— The King stood pleas'd at heart,
Said not a word, but's Sceptre shew'd, and from him much apart.

His Harvest Bailiffs underneath an Oak a Feast prepar'd,
And having kill'd a mighty Dr stood there to see him thar'd.

Grain.

So here you may see the Scepter is the sign of Grace and Favour, as well as of Authority and Rule, the Scepter at first being Branches, which as Kercher saith, *Symbolum primi nutrimenti, ut sciat vulgus fructus quidem omnino germinare & augeri, longissimo tempore permanere; se autem accepisse exiguum vite tempus, & de causa volunt dari Ramos.* So we see the Kings Scepter is always flowred, *ut semper Augustus.* Every peculiar Grain hath its Colour; the Wheat is OR, when the Rie is Gules: the Barley is Argent, and the Bean Sheaves are Black In Blake's Coat. Kempe signifieth a Combat-fighter, and beareth three Garbs Gold within a Border ingrailed, or a hedge of Thorns, as the Italian word signifieth: and though a Souldiers live in many difficulties, yet he shall be gathered to his Father in a good old age, like a Shock of Corn in his season. Garbs signifie also community, fellowship and fortitude, which is the reason so many Cheshire Families took
Wheat

Wheat Sheaves, in imitation of *Hugh Lupus Earl of Chester* in time of the Conquest, and continue those Bearings as Fellow-Souldiers, he holding their Lands by the Sword, as the Conquerour did by the Crown. *Alexander Comine King of Scotland* bare *Garbs*, in token of Community. The falling of the *Seed* is the Emblem of immortal Fame, whose virtue IN FUNERE PERENNITAS; and the first Blossoms of a promising fruit, DABIT IN TEMPORE.



The *Pomegranate* is the Arms of *Sable a Pomegranate OR slipped Vert.* the Kingdome of *Granado*, and is born as an Augmentation in the Coat of *Sir Henry Guilford*, by *Ferdinand King of Spain*. So also hath *Ajlon* a Canton of a *Rose* and *Pomegranate*, with reference to *England* and *Spain*, for Service done. The *Thistle* and *Rose* conjoined in the Coat of *Nicholas de Moline*, a noble Senatour of *Venice*, was in reward of his Embassage to our late Sovereign King

James, as the Union of *England* and *Scotland*. *Winchester Colledge* bears the *Lillies*, in token of its Founder, who bare three in Chief, and the Bishops thereof bare the *Rose* in a Garter, as a Royal Placate. King *Edward the Third* bare for his device a golden Trunk of a Tree, in token of Fortitude; for as the *Oke* is the *Eagle*, so the *Palm* is the *Phoenix*. Among the Trees the Greek word *Phoenix* signifying a *Palm Tree*, *Vir justus ut Phoenix florebit*, is rendred by *Tertullian* a



Palm Tree. The figures of *Italus* and Prince *Sabinus* were cut in *Cedar*, because it was a wood not subject to worm-eating. Hence *Cedro digna locutus* was put for worthy to be preserved in writing to posterity, Records being preserved in this Wood: the *Oke* and *Palm* being the Emblem of Fortitude and Uprightness; PONDERA T FIXA

OR a Palm Tree Vert.

Trees.

Herbs.

FIXA SUO is the one, **AD OMNIA UTILIS** is the other: where the *Root* is left, **HABET SPERM:** and where the *Trunk* is hung with a Shield, **SPOLIATIS ARMA SPERSVNT.** *Trees* many times serve **NE VIATOR ABERRRET.** And 'tis hard if a man know not his own Coat. *Burnet* beareth three *Holly Leaves*; and the property of the *Tree* is, that **NOCENTIA FVGAT.** The *Bay Tree* is **VICTRIX TEMPORIS.** The *Orange* **DILECTAT, SAPIT, NVTRIT.** The *Balsom* **VULNERE VULNERA SANAT.** The *Cedars* **DELECTANT ET IUVANT.** The *Holm Oke* is **ROBUR IN ARMIS,** three of them being born by *Thornholm* of *Torkshire*, and represents a man of Arms. The *Cypress* is Deaths Emblem, **IRREPARABILIS DAMNO.** The *Quince* **FRAGANTIA DURAT.** The *Ivie* representeth constant Love, **NEQUE MORS SEPARABIT.** The *Fig Tree* **SENECTUTE FÆCUNDIOR,** and represents a profitable Person, and is the Prognosticator of *Summer.* The *Asbes* **STANT PROCUL AB UMBRA.** The *Mulberry Tree* **SERO FLORET, CITO MATURAT.** And you know who said, **TEMPUS MEUM NON ADVENIT.** The *Pomegranate* **SOLUM CORONA CONSPICUUM,** and is born by the Names of *Granger* and *Gardiner.* It representeth a true Souldier, **VULNERATA PERFICITVR.** So that some reckon a *Heurt* in the former Chapter to be one of these *Seeds*, or rather a *Heurleberry.* However it signifieth a liberal Person, **NEMINE SUA MUNERA CLAUDIT.** The *Turpentine Tree* is the pattern of Patience, **ILLÆSA SERVATA.** The *Almond Tree* **EDULCABITVR.** The *Myrrh* is the Emblem of Mercy, **EMITTIT SPONTE.** 'Tis the *Muses Tree*, and the Emblem of Poessie, **GENIO ET VOLUPTATI.** The *Nut Tree* **SUB CORTICE MITIS.** The *Elm*, **QUOD OPE-**

OPERIT NUTRIT. The *Palm* teacheth Perseverance, NUNQUAM MUTATA FRONDE. The *Peach* TRANSLATU PROFICIT. The *Pine-apple* is a worthy Bearing, HINC FRUCTUS ET ODOR. 'Tis like a profitable Person, SEMPER FERTILIS, abounding in good works. The *Partree* OBUMBRAT ET RECREAT. The *Apple Tree* PROTEGIT ET NUTRIT, and MATU-



RA DELIGITUR. The *Oke* CIBUM ATQUE SALUTEM. And he that bears *Acorns* may know MINIMA MAXIMAM FACIT.

Argent an
Oke Tree
eradicat
Vest fruited
OR

So *Senoke* bears *seven Acorns*, in memory of the small Town that gave him Birth, who came afterwards to be *Maior* of *London*. The *Willow* CEDENDO VINCIT.

And the *horn* PUNGENDO STIMULAT. Some *Fruits* ÆTATE MAIURANI, and others NIXU GRAVIORE RESURGUNT. Of which nature are the *Sarvices*, and the *Cork Trees*. The *Ewe Tree* LÆDENTEM LÆDO. The *Vine* SESE SUFFICIT ALTERUM, and gives *Fruit* to be born both by the names of *Vines* and *Lewines*, UT ABUNDANTIUS HABET. It hath a Tincture of Honour, AT SALTEM ILLUSTROR. The *Vintners Arms* are of *old* to shew, that in the goodness of *Wine*, VETUSTATE PROFICIT.

The *Phytian Grapes* best dry'd, Lageos strong,
Which soon will try your feet, and tye your tongue.

The precious *Grapes* want neither odour nor fragrancy; and therefore was an Ornament in our Shield:

He set near this a Vine of Gold that crack'd beneath the
weight
Of Bunches black, which being ripe to keep, which at the
height
A silver Rail ran all along, and round about it flow'd
An azure Mote, &c.

Woods.

Trunk.

Stock.

Herbs.

As if in Blazon he should say, he bore in a *Field* OR on
an *Escutcheon* Azure a *Vine Branch* of the first, between three
Bunches of Grapes proper. Neither shall I omit the *Olive Tree*
because *Wine* and *Oyl* IN OPORTVNITATE U-
TRVMQVE; for the *Olive* represents a noble soul,
VULNERA, NON VERBERA GAVDET.
The whole *Wood* of *Trees* EXVLAT AESTVS, and be-
ing cut down CEDENDO VINCIT. The *Trunk*
ALIENIS SPOLIIS is proper Valour. *Aaron's rod*
budded, INSUPERATA FLORET, and is born on
the *Shekel* of the Sanctuary; and VNO AVULSO
NON DEFICIT ALTER: and every young *Siens* of
a noble *Stock* hath HVMOR AB ALIO. Thus ha-
ving done with lofty *Trees*, if we turn our eyes to the lowest
Shrubs, amongst *Herbs* we shall find the *Bears foot*, DE-
PRESSA RESVRGIT. The *Jerusalem Rose* VIR-
TUS HINC MAJOR. The *Basil* QVO MOLLI-
USEO SVAVIVS. The *Borage*, FERT GAV-
DIA CORDI. The *Maiden hair* NVNQVAM
MARCESCIT. *Capers* IN ARIDO VIRET.
The *Thistle*, that *Badge* of *Scotland* saith, NEMO ME
IMPVNE LACESSIT. The *Colwort* FRIGO-
RE PERFICITVR. *Onions* NON TEGMINA
DESVNT. *Fenecreek* FRVCTVM AFFERT
IN PATIENTIA. *Corn* representeth *Gratitude*,
PLVSQVAM ACCEPERIT, and by Gods Bles-
sing CRESCIT IN CENTVPLVM. A *Musbroome*
represents humane Life, CITO VANESCIT. The
Flax

Flax ASPERITATE POLITVM. And *Hampson* bears three *Hemp Breks*, as the Emblem of indefatigable labour and travel, in bringing to pass things necessary, which **FRACTA PERFICITVR**. *Turnips* are sometimes born in Arms, as *Guilium* noteth, and its virtue is, **DANT OMNIBVS ESCAM**. The *Housleek*, though it hath no ground to grow on, **NON DEFICIT HUMOR**: and the *Saffron* **CALCATA VIRESCIT**. The *Goar* **ET CORTEX AD USUM**. *Pirton* beareth three *Pears*, and so doth *Perry*; and they that understand English know the reason why. So also doth *Abbot*, but to shew as before how they spent their time in a *Cloister*. Some were *Husbandmen*, and some were *Gardners*. And thus I have brought you safe through the *Woods* into the open *Field*, and from thence into the *Garden*, where **APES EXPECTANT**, and the *Flowers* therein **VIRTUTEM ET ODORES EMITTUNT**. Where also you may see their use, *Raro dentur flores nigri & virides, quia primum in vegetativa gradum obtinent folia: secundum flores*. Hence it is that *Green* is the first Colour among *Plants* and *Flowers* in the *Garden* of all Colours, **DECORANT ET PROSUNT**. Some are of that nature, that **NUMQUAM LANGUESCUNT**, and so represents Perseverance, **NEC GELV NEC AESTV**: so the *Aramanthus*. There are other **LANGVESCUNT IN VMBRA**. So the *Tulip*. The *Gilly-flower*, **IN QUOSCUNQUE COLORES**; and the *Gesemine* **VESPERE FLORET**. The *Hyacinth*, **ET PALLET ET PLACET**. The *Flowerdeliz* and *Rose* contend for both **COELESTI SEMINE NATA**: the one **PRESIOSIOR INTVS**, the other **INTIMIS AVRVM**: the one **SERVABIT ODOREM**, and the other **ETIAM RECISA REDOLET**, and both representing Perseverance. The *Sun-flowers* **FLECTENTES ADORANT**, and is a Bearing for a Divine, **VBI AMOR IBI OCULI**. The *Indian Flower* representeth pious Youth.

Flowers.

Chromatisme
of Flowers.

Youth, *FLAGRAT ORIENTE*: and the Spanish
LUX OBVIA CLAUDET. The Pope *PONDE-*
RE VICTVS: and the Pyony *MULTIPLEX MOX*
NVLLA.

Spring cloath the Woods with Leaves, and Groves
 attires,

Earth swells with Spring, and Genital seed re-
 quires,

In fruitful Showres the Almighty from above
 Descends i'th' lap of his delighted Love.

Minerals.

Whereby the precious stones attain their virtue: and to
 this Days Work is referred Lozengies, *Nam omnis Vegetabilium*
generatio contingit. For by the Lozenge is represented a Cele-

OR a Bend
 Lozenzy Sa-
 ble:



Kercher.

stial Womb: *Nam semen primo*
terra mandatum, purifaciumque pu-
latim ad vitam disponitur, quo facto
in surculos, folia, flores, mox pro-
rumpit. Denique Solis virtute in
fructus novos, quo est ultimus Vegeta-
tionis scopus annuo spacio decoquitur,
quem circularem Vegetationis motum
haudquaquam, &c. The noble flower
 of the Sun having his seed of Lo-
 zenge form: and the bearing of Lo-
 zengies in a mans Shield doth de-

note, that *Mars nihil aliud est quam vis illa activa res ipsas co-*
aptans, by whose active heat is stirred up the Powers of *Ve-*
getatives and Minerals; for though the Sun was not created
 till the fourth Day, yet *certum est ignem sub lucis nomine com-*
prehendi: and so precious stones come to be generated, that of
 the Lozenge form being born by the Mountagues, and others.
 What doth it signifie then that the Bearers are men of
 Bufiness, according to that of *Cicero, Quid negotii geritur, in*
 quo

quo ille tot & tales viros desat gat? The *Facil* for the bearing of the *Facil* is attributed to the female Sex for the cause

*Facils born
by women,
and Mulletts
by men.*



before, and that of the *Pontagon* or *Mullet* form to the *Male*, as a *spur* to excite and stir up. It is called in *Heraldry* a *Mullet*, but by Naturalists an *Astroides*, for the form it hath to a Star in Heaven. It is attributed to the third Brother, as the proper *Work* of the third

Day, and it signifieth Prudence, as being the *Mullet* of benevolent *fove*. It is the *Pentalpha* on the money of *Antiochus Soter* (that ancient *Antiochus* from whom the other Kings of *Syria* were afterwards called *Antiochi*) who being about to fight against the *Galatians*, saw in a nocturnal representation *Alexander* standing by him, who charged him that he should give the word *ὕψιστον* for the *Tessera* of his Souldiers (the Hieroglyphick of which word was a three-



fold Triangle, complicated within it self of five equal Lines, touching each other in the point) which when immediately he did, and put this *Pentagram* both in their Shields, and all other Military Harnasses, he obtained an Admiral victory; *Antiochus* his silver being stamped with this impression with *ὕψιστον* in the intervals, and in the wars of the

Emperour, especially those of *Constantinople*. The Order of Footmen called *Propugnatores*, bore an *Azure* Shield bordered about with *Purple*, but the middle was *Green*, made within a *Pentalph*, and all the other space between that and the Lines that limited that *Pentalph* was of a *Purple*. Hence it is observable, that the *Mullet* is the sign of Safety; and being born at the heel of the Martial man, *TRANS-GRESSA JUVAT*; nay more, *ETIAM CUR-RENTIBVS APTA*. The Order of the *Bethelmites* which begun *An. 1252*, wearing a five-pointed *Mullet* on their Backs, in token of the *Star* that stood over our Saviours

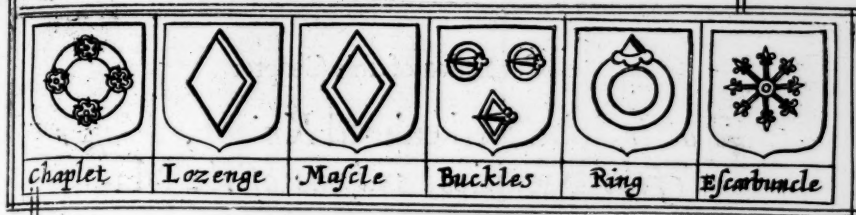
Chronolista
of Stones.

Blazon by
precious
Stones.

ours Birth-place, since which time we write *ANNO S ALVTIS*, that *Mullet* appearing like a spur to the Wife men, *EXCITAT ET DIRIGIT*. No *Gems* are perfectly white or black, *Quia album & nigrum omnis transparentie incapaces esse*, nevertheless the *Diamond* and *Pearl* represent both Colours.

The blazon by precious stones began on this Day, wherein the *Amber* represented a painful Preacher, *TRAHAM SI CALEAM*: the *Asbestos* that indures the fire, *UNICE ET SEMPER*. The *Loadstone* represents Constancy, *UNDEQUAQUE AD IDEM*. Many Waters cannot quench Love, which is of the nature of *Camphire* *NEC EXTINGVITVR*. The *Carbuncle*, that hath many *Rayes*, *CVNCTIS SPLENDIDIOR*, and is the Emblem of Charity. The *Thunderstone* *GRANDINE CREVIT*: and the *Coral* representeth Modesty, *ELATARVBESCIT*. The *Whetstone* *HEBETAT ET ACVIT*: to blazon by *Crystal* what doth it signifie but *OCCVLTATA APPARENTIBVS RESPONDENT*: by *Diamond* but *SEMPER CONSTANS*. By *Pearl* but *VIRTVS EXPOSITA PROBATVR*. The *Emrald* represents the State of the Blessed, *NON SATIANS OCVLVS IMPLET*: and the *Saphire* a heavenly Reward *PIVM REDDIT*: the *Jasper* represents the Sacred Trinity *VNVS SED TRICOLOR*: and the Saints are Gods Jewels, and their estimation in *PVRITATE PRETIVM*. Stone beareth to his Arms three flints, *ARTE POLITVR*: and *Dymon* bears five *Diamonds* between three Annulets *RADIIS ADVERSA REFULGET, IN AVRONITIDIOR*. Some bear *Carbuncles*, representing *Sceptres*, *INTERTENEBROSOS MAGIS LV CETIS*. 'Tis the *Sceptre* of *Pluto*, or the God of Riches, for so signifies *Lozengies*, *Masles*, *Buckles*, *Rings*, *Carbuncles*, being Symbols of outward Blessings and Nobleness, God having given the fairest tincture to the *Ruby*, and the quickest light to the *Diamond*.

And



And in infinite Wisdome hath distinguished his *Angels*, by degrees hath given *greater* and *lesser* *Lights* to Heavenly Bodies, hath made a difference between *Beasts* and *Birds*; the *Eagle* and the *Fly*, the *Cedar* and the *Shrub*: hath also ordained *Kings*, *Dukes*, and *Leaders* of the people, *Magistrates*, *Judges*, and other Degrees among men; and as Honour is left to posterity for a mark and Ensign of the virtue and understanding of their Ancestours, so these Notes are as Symbols of their Nobility. *Plato* preferring first Bodily Health. Secondly, Form and Beauty. And lastly, Riches, which is not to raise our Buildings out of other mens Ruins, but by our own Achievements. *Chaplets* were rewards to the *Muses*, and *Gems* to the *Graces*. The *Agyptians*, when they erected their *Obelisks*, made them of several sorts of stones, *Et per Pyrei quidem Coloris particula ignem, per Crystalinus & Amethystinus Pellucidus aerem, Cæruleam Lympham per Cæruleas, per nigras denique particulas terram*. Thus you may see, that as *Plants*, apt to grow wild, &c. may be by Husbandry and cultivating become Noble; So the *Seeds* of Virtue may by the Art and Husbandry of good Counsel, produce better and more beautiful fruit, then the strength of nature and kind could have done; and the water and the air are the two Elements, whence all *Plants* do derive their variety of Colour:

*Short is mans life, irreparable time,
But men by virtue to high honour climb.*

V

Con-

Conclusion of this Chapter

*To Sir John Berkenhead Knight, Master
of the Faculties, and one of the Ma-
sters of Requests.*

S I R,

IN this, as in the Story of other Nations, Armis militari-
bus donare, or Cingulo militari, and such Phrases are
the same with Militem facere, or to make a Knight, (as
the learned Selden observeth) and was a Courtly Cere-
mony, whereas Consecrare militem was a Sacred Ceremony,
which was all one as to make a Knight also, the one was by gi-
ving of Robes, Arms, Spurs, and the like; and the other
was performed with holy Devotions, and what else was used in
the Church at or before the receiving of the Dignities. Sune
& Belli sicut & Pacis Jura. For as Dr. Wiseman obser-
veth of the Civilians Work, that it is to draw into one Body and
Systeme, the Testimonies of the ancient Philosophers Histo-
rians, Poets, and Orators, in what they are all as it were by the
light of Nature, consenting in one and the same judgement. Al-
so what has been delivered by the ancient Fathers, and most ap-
proved Canons of the Church on that Subject, and what hath
been continually practised by the most Heroick Nations, as the
Græcians, Assyrians, Medes, Persians, Lacedæmonians,
Carthaginians, and especially the Romans, with whom, for ex-
perience and Discipline in war, and Justice, and Bravery to-
wards their Enemies, no Nation is to be compared, and by which
helps the Laws of war in use at this day have been made and per-
fected, onely through the Civilians pains and industry. How
much therefore doth your Coat deserve the reward of the Crown,
and your Temples the Laurel, to whose Chief of Reason I sub-
mit these my Concessions.

CHAP.

CHAP. VII.

Of the visible Charges of the fourth Days Work under the Regiment of Sol, or the Golden Shield.

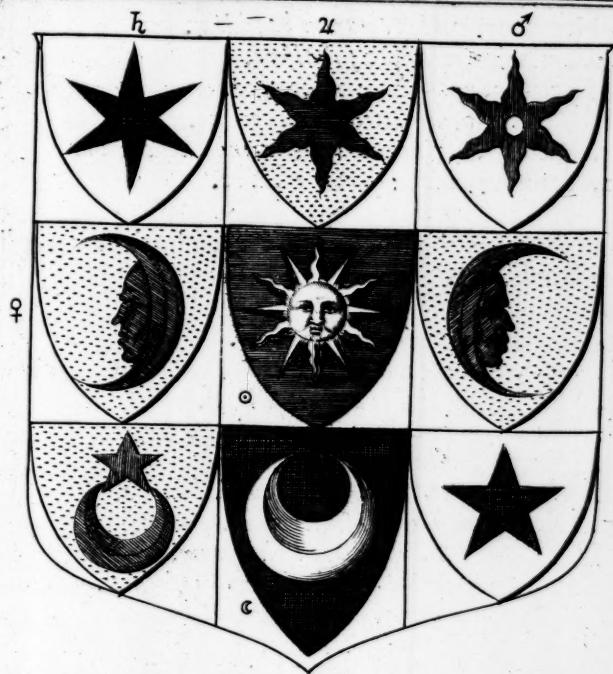


Micron was the Symbol of the *Sun* among the *Agyptians*, this Planet dividing the Universe *per Bend*, as it appeareth *quo ad nos*. And *Drax* in his Exposition of the Symbol of the *Wheel*, saith, That some persons made a representation of their actions to others, not onely by *Speech*, but *Symbols*. So did *Joseph* understand by the *Sun* and *Moon* his Father and Mother, and by

Sol a Bor-
der, Saturn
Entoyr of
Eight Etoile
Luna.

the *Stars* his Brethren, even before he was sold to the *Agyptians*, whose solemn Custome it was to wrap up all their little knowledge under mystical representations, which were unavoidably charged with two inconveniencies, either obscurity or ambiguity, which took not up onely a great deal of time to gather such Symbolical matter. But when they were pitched upon, they were liable to great variety of interpretation, as among the golden Images of their Gods, two Dogs, a Hawk, and an *Ibis*, by the Dogs some understood the *Troopicks*, others the two *Hemispheres*, by the Hawk some understood the *Sun*, others the *Aequinoctial* by the *Ibis*, some the *Moon*, others the *Zodiack*, and what a deal ado (saith my Author) is made about that famous Hieroglyphick of *Diospolis*, where there was a *Child*, to expresse coming into the world, an *old man*, for going out of it; a *Hawk* for God, and an *Hip-*

potamus for barred; all to exprels this venerable Apophthegme, O ye that come into the world, and that go out of it, God hates impudence: and among their other Hieroglyphicks, *Ignis Symbolum est iracundia*, and the Thunderbolt among the Egyptians did signifie fire, *sive biponti dominio infericra*: and therefore fire is the Symbol of Royalty, and their great and stupendious Obelisks were called by a name that did signifie *Digitos Solis*, they being formed four-square, to denote the four-fold Dominion of the Sun in the Elementary world. They were dedicated also to the Sun, both by the Egyptians and the Phœnicians, with a pointed Vertex, for the Analogy it hath to the Sun-beams, the Kings of Egypt erecting them in a certain emulation one to exceed the other; Sun, Moon, and Stars then signifie conspicuous persons. So Jacob and Joshua was signified by the Sun in sacred Writ, as Fathers of Families and Countreys. So that if you will blazon by Planets, see how *Sol & Luna perficiunt, Saturnus frige facit, Jupiter calefacit, Mars siccit, Venus humedat, Mercurius conglutinat*. In a word, the Sun is here in the midst of the Planets, as the Soul of the World, according to that Pythagorical saying of Virgil, animating and quickning every thing from the Spirit within, the Sun in this figure, being placed in the midst, which Euripides, a Disciple of Anaxagoras, calls *Auream Glebam*, Plotinus *Natura lucernam*, Anaxagoras *Candefactum Ferrum*, ex quo omne gignitur; Orpheus calleth it *Vivificum ac aterni Cæli Oculum*, *Luminis Fontem*: and Heraclitus, *Cor Cæli*. The Symbolical Names and Arms are those of Bright Day, Cleere, St. Clear, Dyson, Pearson, &c.



♀ Argent a
 Mullet of
 six points.
 ♂ OR an
 Estoil A-
 zure.
 ♂ Argent
 an Estoil
 perforated
 Gules.
 ☉ Azure
 the Sun pro-
 per.
 ♀ OR an
 increscent
 Vert.
 ♀ OR a de-
 crescent pur-
 pure.
 ♂ Sable a
 Crescent
 Argent.

*Omnia quæ natura, vel arte fiunt, aliqua ratione fiunt,
 unde opus naturæ, opus intelligentiæ.* The Ancients usually de-
 scribed the Sun by twelve Beams, and was called by as many
 Names as its several Operations on inferiour things; for it
 was called

1. Jupiter, *vis penetrativa Vniversi.*
2. Apollo, *vis radiorum calefactiva.*
3. Pluto, *vis effectiva Mineralium.*
4. Æolus, *vis effectiva Ventorum.*
5. Mars, *vis Bilis excitativa.*
6. Pan, *vis genitalis totius Vniversi.*

The operati-
 ons of the
 Sun and
 Moon.

7. Ne

Sun.

7. Neptuneus, *vis in Naturam humidam.*
8. Esculapius, *vis Solis sulutifera.*
9. Hercules, *vis Solis corroborativa.*
10. Mercurius, *vis attractiva vaporum.*
11. Bacchus, *vis in liquores & vinum concoctiva.*
12. Saturnus, *vis temporum effectiva.*

And the *Moon* also had several Denominations according to her Operations.

Moon.

1. Ceres, *vis productiva fructuum.*
2. Luna, *vis benevola luminis.*
3. Flora, *vis productiva vegetabilium.*
4. Diana, *vis in Sylvas, feras, arbores.*
5. Minerva, *calor Lunæ salutiferus.*
6. Thetis, *vis Lunæ in maria omnia humida.*
7. Hecate, *vis Lunæ insubterranea.*
8. Bellona, *vis Lunæ, Domitrix rerum.*
9. Proserpina, *vis Lunæ, herbarum Productrix.*
10. Juno, *vis Lunæ, illuminativa Aeris.*
11. Venus, *vis seminalis Lunæ.*
12. Rhæa, *omne influxui Solari subiectibile.*

By all which, as the *Sun* is properly masculine, so the *Moon* is the genuine Symbol of the feminine sex, the *Cressant*, *Incressant*, *Decressant*, fitly represented by that of *Prudentius*:

—Terque suas eadem variare figuras,
Denique dum Luna est, &c.—

Three times she turns her shape,
She is the Moon when bright her shape doth shew,
Latona's Daughter when she hunts below.
But throng'd in hell she Pluto's wife, and awes
The Furies, giving stern Megara Laws.

Those

Thus by *Crescents* are represented the glory of the Parents, still emulating the clarity of their *Sire* : and by *Stars* are represented magnanimous *Sons*. The first King of *Agypt*, after the death of *Moses*, was *Memphis* ; he was said to be *Vir magni animi*, & *paternarum traditionum assertor acerrimus*, who after he had reigned forty years, left a Son called *Sothis*, a name of *Mercury* among the *Agyptians*, that is, the Son of a *Star*, *Mercury* being the Symbol of the Element of *Air*. Neither is it ignoble to bear Black, or Blue, or Red *Stars* in Arms ; for what do they signifie otherwise, then these Plane-Virtues, quæ sunt in Archetypo mundi :

Saturnus, Aequitatis.
Jupiter, Benevolentia.
Mars, Veritatis.
Venus, Voluptatis.
Mercurius, Sapientia.
Luna, Divitiarum.

This Day produceth the Shield of *Vrania*, id est, *humane intelligentie sublimitas* ; and hitherto is to be referred Blazon for great *Kings*, and *Princes*, and *Nobles*. *Joseph* having married the Daughter of the Priest of *Heliopolis*, the City of the *Sun*, where *Mitres* held his Royal seat, learning there the first *Hieroglyphicks*, being the very Letters that the *Agyptians* use themselves, and these indeed are the Characters of the great God, that were made for signs, and for seasons, and for days, and for years. *Kercher* delivereth it as his first Axiom in his *Ars magna lucis & umbræ*, that *lux compressa* (as in the body of the *Sun*) *fortior est quam disgregata*, & *consequenter illuminat vehementius, longiusque defunditur*, for which cause the gold is accounted the most noble Metal, and *Sol* of all the Planets, *imperium sine fine dedit*, the fourth Day being the *Dies triumphalis*, to the glory of the Creator. Here you may see *Phæbum in medio consistere aurea coma fulgentem*, & *tanquam Regem atque Imperatorem mundi sceptrum tenere*, being placed be-

Sun-beams.

tween the first and seventh Day in the Honour point, so that in medio consistit Virtus. The Talismans that derived their virtues from the Stars were called by the Jews Davids Bucklers, and the Planetary Deities among the Chaldeans had such repute, that they had no other Gods but the Stars, they made Statutes and Images to the golden Sun, and to the Moon silver: so that to blazon the Sun or Moon proper, doth imply the Metals of OR and Argent: and for the rest of the Planets, the Metal dedicated to them, those Images derived an influence from the Stars to which they were erected. The Palladium of Troy is supposed to be one, Sol efficit ut omnia floreat. Rayes of the Sun represent serenity and tranquillity under a gracious Prince. So Edward the Third King of England bare for his device, the Rayes of the Sun dispersing themselves out of a Cloud, as in other places a golden trunk of a Tree, as well to shew the illustriousness of his descent, as the stability of his Stock. Henry the Fourth used also the Sun-beam. The like did Edward the Fourth and Fifth, charged with a white Rose, as the badge of York. The like did Richard the Third, Henry the Seventh, uniting them in the Sun-beams. The like did King Henry the Eighth. And as one saith excellently of man, as he came first out of Gods hand, was the reflection of God himself on a dark Cloud, the Iris of the Deity, the similitude being the same, but the substance different, God having made the Prerogatives of Princes (like that of the Sun, and Moon, and Stars) usually folded up in Mists, and carried in the Clouds, whereby they become superstitiously revered, distinctness of apprehension taking off admiration, for Truths clearly understood have not that prevalent influence upon vulgar Spirits, as when in shadowed Pictures there is something of ignorance left obscurely, to flutter upon their imagination. Hence it is that more admire the reason of their Bearing, then know the true ground of Blazon by the study of Virtue, the light it self having hitherto been but Lumen informe, quod quareo die formatum est. And though the Moon by some is called Occul-

The Shield of the fourth Days Work.

145



Occulum finistrum mundi; yet he that hath but one eye, can see by the *light* thereof, why *Deluxa* bears a *Crescent*, and why *Sterling* bears *Stars*; and what indeed is signified by this kind of *Bear- ing* but men who are as the Watchmen of the

A *Crescent*.

World? And if you consider *quæ ordine pulchro exsurgunt, stationem servant, & noctu, veluti excubias agunt*, You will find a great deal of reason why they very well become Military persons. These *Bearings* in *sacred Scripture* are called the *Host of Heaven*. And civil persons are placed *over us* for our good; they denote solitude and silence, the indivisible companions of Study: their work is *Lucere & ardere*, in whom the *light* is united with the *fire*, and the *heat* with the *splendor*, as *Christ* said of the great *Baptist*, *Lucerna ardens & lucens*; the *fili lucis* called, as *Beda* interpreteth, by the illustrious



name of *Day*, *Psalm*. 19. *White Stars* signifie the *fire* of a spritely wit. *Azure*, of a Benevolent nature. *Gules* a Martial Centinel. And *Sable* a profound Person. OR, *est dices in omnis*. If the Charges of this Day be born on *Fess*, CON-

An *Esprit* pierced.

TENTUS MEDIO: if a *Fess* between, SEMPER IDEM SVB EODEM: if on a *Pale*, NVNQVAM DECLINAT: if on a *Bend*, OBLIQUE ET VBIQUE: if on a *Chief*, Celeres **EXPLICATIONIS**: if on a *Cross*, ET LUMEN CIRCVMQVAQVE DIFFVNDVNT. If the *Cross* be between IN FRAGMENTIS INTEGER: if the *Sun* be born in a *Canton*, as in *Thomson's Coat*, IN ORTU TOTUS LUCIDUS.

Armatus radiis Elementa liquentia lustrans:

Armed with Rayes he views the watry Planes.

In which manner the *Sun* views *Nicholson's Coat*, and signifies one that is a subordinate Magistrate, the Laws of men binding after the same manner of the *Stars*: for though Kings and Princes do by their Laws decree, that Thieves or Murderers shall suffer death, which though they are duly executed

Raleigh's History.

ted by Magistrates (the Stars of Kings) yet they do not deprive the Prince of his natural or princely compassion, or prerogative. The figur'd sky affords brave Shields in Heraldry for the conspicuous :

*The never wearied Sun, the Moon unhorn'd,
And Heaven with all his sparkling fires adorn'd.*

Here is the Hieroglyphicks of the *Illustrissimi*, the *Sun* of the *Clarissimi*, the *Moon* of the *Spectabilissimi*, the *Stars* of the *Super-Illustrissimi*, *quibus Cælum coronatum est*; here is a *Crown* both for *Ariadne* and *Thetis* :

*The Pleiades, Hyades, Orion stout,
The Bear firnam'd the Wane that wheels about.*

Orion wearing three Stars in Fess, and as many in Bend, the *Bear* having two in Chief, called the *Gards*: And the *Cress* is a celestial Constellation to bear a *Crescent Moon*, is something of Sovereignty in it; for 'tis so called from *Crescere*, to increase, and therefore given to younger Sons, as added to the Family. The *Dutch* Title of *Emperour*, as *Selden* noteth, is at this day understood no otherwise then if it came from *Auges*, which in the common Notion signifies no otherwise then actually to increase, hence is the Name of *Augustus*. It were to be prayed for, that the *Ottaman* *Crescent* might become *Decrescent*, and that the *Christians* *Sun* might again rise, though it be now darkned :

Ineffant.



Fuller on
the Frontis-
piece,

*With Clouds of disadvantage time will be,
When such poor things shall triumph over thee;
And their old prophesie shall be made good,
Thy Moon shall then be turned into blood.*

The

The Jewish women wore round Tires, like the Moon, as the Prophet *Isaiah* speaks, As a Bearing that the Land mourned for. And the *Agyptians* gave Divine Honours to the Sun and Moon under the names of *Osirus* and *Isis*, as is testified both by Sacred and profane Authors; *Mizraim* the Son of *Cham* in the *Agyptian Dialect*, being called *Meframuthisin*, quasi diceret *Mefra*, sive *Osiri*, & *Matre Isigenitum*. And *Plutarch* affirmeth, that the Sun in the *Persian* Language gave name to *Cyrus*. And the same Author saith, that the *Amazon* Women bare Moons like Shields; and *Crescents* are as genuine a Bearing for Christians, occasioned by purchase in the Holy Land, as any other Ordinary, where the feminine Sex presumed to shew their Lozenge Bearings in that design:

Each one appears a Pallas in the field,
Dropt newly from Joves brain with Spear and Shield.

Fullers
Frontispiece.

Among the *Romans* the *Crescent* was a note of a *Senator*, because it formed a *C*, the Character of a Hundred, which the Senate consisted of. And among the *Agyptians* it is the Symbol of the Moon: and it were too much for me to shew you how many of our Senate bear *Crescents*, whereof *Hervey* bears three in a Chief indented, and so is like to that lively Crown that appears about this Planet:

Ecce levis summo de vertice visus Iuli:

Behold the lively Crown
Of soft Iulus head,
With Light was circled round,
A flame his Tempels fed.

Azure a *Crescent* silver by the name of *Luce*, *Quo magis a Phoebio distat soror, hoc magis nobis fulget*. And therefore is compared by *Guiliam* to light Huswives, that are more light when their Husbands are farthest off. It may well be called a *Crescent*, because A SUPERIORI PARTE LUMINE CA-

Fixed Stars

RET. Minibulls Crescent, MICAT INTER OMNES, because his Predecessor made the Ottoman family bow, to deliver up his Arms. And *Vears Mullet* that lit on the top of his Lance, which gave light to the Christians to pursue their Victory, is now become *Cer Le.nis*, or rather *Oculus Tauri*. In the first Quarter of his Arms he being a Stars of the first Magnitude, to denote *RADIIS VENIET FERVIDIORIBUS*: and such is the property of Virtue, *IN TENEBRIS MAGIS*, and like the Moon, *PROXIMITATE DECRESCIT*. St Paul desiring to become nothing, that he might come nearer to the Sun of Righteousness, and so he became *MAJOR QUIA HUMILIOR*. In which sense the Moon is called one of the greater Lights, and is born as a known Badge to the Earl of Northumberland. The three Crescents were said to be the ancient Arms of France. The Moon is like that Star which divides it self into two, *ET SEQUITVR ET PRÆCVRRIT*. So the Coat of Stephen Bright in Yorkshire shews the same Star with a Bend between, and Party per Pale, to signifie *VESPERE ET MANE*, and whether it shine in the Morning or Evening, it is *LUMINE SOLIS*. Three Stars make a Constellation, as well as ten, *HAC ITER AD SVPEROS*. To bear Mullets or Stars denoteth *E COELO SAPERE*. And Alston beareth ten Stars OR 4,3,2, 1. and in that is like the links of the Chain fastned to Jupiter's Chair, the present Bearer whercof Sir Edward Alston, being one of his Majesties Physicians, *Sapiens adjuvat it opus Astrorum, quemadmodum Agricola*

A Star of 6 points.



Wandering Stars

terre raturam. And Ptolomy saith, *Sapiens, & omnia sapientis Medici dominabuntur Astris*; a wise man, and the ominous Art of a wise Physician shall prevail against the Stars. Immortal Virtue is like that of the Pole, *SINE OCCASV FELIX*, the Stars representing privy Counsellors, The Lord Roberts, Lord Privy Seal, bears 3 Stars and a Chief among the Nobility, the three black Stars in Mordant's Coat s like that of Saturn, *TARDISSIME VELOX*. The white Star, that of Venus, *PROXIMA SEMPER*. The red one, that of

of Mars, *SEMPER CIRCA SOLEM*. The golden one is like the Sun, *CUM LUCE SALUTEM*. That of blue like benevolent Jove, *LUCET ET INFLMIT*. To conclude, Stars are significators of military Stratagems, all Writers agreeing, that the taking of Troy was by night, when the silence of the Stars became a thousand witnesses: and if God hath given virtue to Springs and Fountains, to cold Earth, to Plants and Stones, Why should we rob the beautiful Stars of their working powers, seeing they are many in number, and of eminent beauty and magnitude? *ELEVOR UT FVLGEAM*; else the Dog-Star had never been placed in Heaven; *QVO VOCATVS QVE SEQVOR*; in token of fidelity; *DVLCE NITET SEMPER*, and is therefore placed upon the Cloaks of the Peers of the Garter; the Sun draws up the Cloud, *QVIA RESPEXIT*. And if it breaks forth into Beams, *DISSOLV AR UT SOLVAM*. If the Shield or Field be enlightned by Sun or Star, 'tis by Divine Grace, *SPLENDOR EX ME*. If with Mullets, that also *IN ALTIS HABITAT*. Those of the pure Element of fire represent Generosity, *OPES NON ANIMVM*. The noble mind, *DVM AGITVR AVGETVR*. Now if we consider that there is but one Sun, and yet in many Coats there is three or four, We shall examine the natural cause thereof, and then you will be satisfied that it is a good Bearing. What doth Peirson's Coat seem to signifie then *MVNERIS HOC TVI*, the same that it received its multiplication from one Sun? though there appear three in his Shield, whose signification is either natural or supernatural: in their natural signification they betoken moist Weather: in their supernatural they appear as pretenders of changes in States, and may signifie in the first and natural signification men who by their Princes favours are advanced to Nobleness, wherein as one would say, if it rain upon the Prince, it shall drep upon him: and in the second and supernatural signification, it signifieth Competitors, as not long before the contention between Galba, and Otho, and Vitellius for the Empire of Rome, there appeared three Suns, as it were pointing out the strife that

Chronotism
of Stars.Rwleigh's
History.Causes of
many Suns.

that followed between them *three*. As also in the year 1233. on the 7. of *April*, *four Suns* appeared, besides the natural, at which time there was much debate stirred up between *King Henry the Third*, and the *Barons of this Kingdom*. Also in the year 1440. *three Suns* appeared, the day before the *three Barls of Pembroke*, and *Wilshire*, and *Edward Earl of Marsh* fought the great Battail at *Mortimer's Cross*, which might be the reason of bearing the *Cross between four Suns* by *Waltham*. And again in the year 1526. *three Suns* marched out, betokening the *three Princes*, which strove for the Kingdome of *Hungaria*, after the slaughter of *Lewis the Second*. But you may say, these are allusions, but are not therefore conclusions. To which I answer, that where indeed there is *three* or *four Suns* many times in a Shield, yet there can be but one true: so it signifieth no more but a *Champion* that rejoyceth as a *Giant* to run his course. However it is the Emblem of *Princes*, by reason of the Majestickness of its *Beams*. For the principal Significator of Honours is derived from the disposition of *Sol*, according to *Astronomers*: and the Bearings of this Day signifie Humanity or Courtesie. As first, that they shine not to themselves, but are profitable to all, being full of *Amor* and *Veracity*, *Truth* being the *Light*. And secondly, having *Concord* and *Mildness*, shining together in a silent Harmony; for as a wise man is said to govern the *Stars*, so a generous mind hath power over himself, and liveth quietly with Fellow-citizens and Chamber-fellows, as these do in the

Argent on a
Chief Gules
two Muls.
bars OR.



great Chamber of Heaven, where *Saturn* is pale as *lead*, *Jupiter* bright as *Tin*, *Mars* ruddy as *Iron*, *Venus* lovely as *Copper*, and *Mercury* glittering as *Quick-silver*; and where the *Stars* or *Mullets* are of the *Metals* or *Colours* of the greater *Lights*, and in *Chief*, as in this Coat of *St. John*, it denoteth the Nobility of the Bearets; and is the visible Character of their Conspicuousness, shining so much above the *Vulgar*, with the two most noble *Metals* of *OR* and *Argent*, esteemed with *Sol* and *Luna*.

How

How clear the *Stars* shine in a *dark* night, I leave to your own experience; and how *they*, as all other *Bearings*, may be varied, I shall give you these examples.

1. Sable a Mullet Argent.



2. Sable two Mullets in Chief Argent.



3. Sable three Mullets perforated or pierced Argent. To bear Mullets perforated, is properly a *Spur-ronel*, the *Planet* Mars appearing so.



4. Sable three Mullets in Fesse Argent.



5. Sable three Mullets in Pale Argent.



6. Sable five Mullets perforated in Cross.

So likewise are they born in all the Ordinary wayes of an Ordinary, as in Bend in Saltire, &c. and on or between the several Ordinaries you have examples following;



Argent

As



Argent on a *Fesse* Sable, three *Mulletts* pierced of the *Field*.



Argent on a *Pale*, three *Mulletts* pierced of the *First*.



Argent on a *Cross*, five *Mulletts* perforated of the *Field*.



Sable a *Fesse* between three *Mulletts* Argent.



Sable a *Pale* between two *Mulletts* Argent.



Sable a *Cross* between four *Mulletts* Argent, perforated of the *First*.

The Shield of the fourth Days Work.

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Argent on a *Bend* Sable, three *Mullet*
pierced OR.



OR on a *Bend sinister* Sable, three *Mullet*
pierced Argent.



Argent on a *Saltire* Sable, five *Mullet*
OR.



Sable a *Bend* OR, between two *Mullet*
Argent.



Sable a *Bend sinister* OR, between two *Mul-*
lets Argent.



Sable a *Saltire Argent* between four *Mullet*
OR, pierced of the Field, & *sic ad infinitum*.

Y

Be

Behold how every Hieroglyphick is a Symbol, yet how every Symbol is not an Hieroglyphick. Suns denote conspicuous Fathers, and Stars egregious Sons; for among us how are the Names of Bright, Day, St. Clear, &c. signified by their Arms; and where the Prince would make a mans name known by his Coat, there they are both allusions and conclusions, as in *Pierſon's* Coat of *Yorkſhire*; his Coat not onely alluding to the Name in the Crest, the Sun appearing on the Peir of a Rock, but in the Coat three Suns between two Pallets waved, directly agreeing with the Naturalists Observation of the causes thereof, which is, when a smooth watery Cloud, which is of equal thickness, quiet and still, is placed on the sides of the Sun, then it will appear as if there were three Suns, though indeed there is but one. And this Bearing seemeth to point out his profession, as well as name (*viz.*) an *Aſtronomer*, or one who by speculation or Practice findeth out the *Parahelii*, the *Pears* of the Sun; or, as if one would say, *apud Solem*. The Coat of *Thompson*, by the Sun in the Canton, denotes the Father; and by the Stars on the Fesse, the three Sons, all of them considerable Persons. Now if we turn our eyes to those other Meteors that are born in Arms, which Naturalists refer to the 2 Day, though indeed Meteors are effected by the power & operation of the Sun, we shall find that some have been seen to bear Rainbows, and have pleased themselves *VARIETATE JUCUNDA*; Others to shew their hopes of better Days, *AB IMBRE SERENUM*; for to *Noah* it was *NUNCIA SERENITATIS*, and to me it is the Emblem of a true friend, *SI FUERINT NUBILA*. The Coat of *Thunder* is a Fesse between two Thunderbolts, plainly denoting the Name of the Bearer, and in its quality signifieth *Boanerges*, as Saint James was *USQUE IN OCCIDEMTEM PARIT*. It denoteth also a Traveller, *EXPIABIT AUT OBRUET*. If it be born by a Prince, *TERRET UNDE FULGET*. So it was born winged by the *Scythians*. If by a Souldier, *TONITRURUIT, VELOCIOR ICTVS*. If by a private person, *HUMILIORA MINUS*; and so it is devolved unto my self by the Daugh-

Meteors.

Daughter and Heir of *Delahay*, who bare the *Star of Mars*, and married the Daughter and Heir of *Thunder*, and **SUMMA PETIT**, though indeed my own fortune never arised above my **Calling**, who acknowledge with *Seneca*;

Minus in parvis fortuna ferit.

The **Lightning** **TONITRUA PARAT**, and in that sense represents worldly felicity, which though it shine with **OR** or **Argent**, yet 'tis but **BREVIS SPLENDOR**. *Comets* **PAUCIS MINANTUR**, **OMNIBUS FULGENT**. *Planets* have their Name from *Error*, and *Stars* are the inseparable **Companions** of the Travellers. The **Sun** is said to be *winged*, and had **Bow** and **Arrows** given it this *Day*. 'Tis *winged* by reason of its *warmth*, and armed with *Arrows*, because the *Beams* thereof fly about the *World*, and so correspondent to this *Day* hath *Heraldry* allotted the **Mantle** for the difference of the *four Brethren*, which become Travellers, and on their *winged speed* compass the *world*, being without feet, saving the *crutches* of *Providence*, by whose wings they are sustained. *In alarum tuarum umbra canam*. And I proceed to the *winged Choristers*, whose *Tallons* become *Arms*, and whose *Heads* became *Crests* to the *Man at Arms*, the next *Field* being that of *Elysium*, of which *Tibullus* sweetly and briefly describes;

Sed me quod, &c.

*But Venus me (because to love inclin'd)
Shall lead into Elyzium, where refin'd,
Musick and Balls please, where the winged Quire
Of chirping Birds do entertain the ear.*

Conclusion of this Chapter

To Benjamin St. John Son of John, of
Gold-Overton in Liecestershire Esquire.

S I R,

Your Chief d^{ist} denote your Ancestours were men in the
Acts of Reason above the Vulgar, and your Charge de-
clares they were eminently conspicuous. Mullets are a-
mong the Stars of the first Magnitude, and the greater Pla-
nets have Concomitants to wait upon them. 'Tis better to be
on, then in Chief; the latter is subject to Errour, whereas
the former is bounded by a Rational Line. Riches and Ho-
nour are the two Twins, born at once in your House, nursed
up by Vertue, and preserved in your self to this Day. Your
Grandfather being Francis, fourth Son, and afterwards became
the second House of Oliver. First, Lord St. John of Bletso
hath entitled you to that of Esquire, who by the common Name
we give him in Latine, seems to have his Origen, either for
that he carried the Armour of the King, Duke, or other great
Personages, Patroclus being Achilles his Armour Bearer; or
rather, as some suppose, the Footman himself armed in the field:
however they were alwayes men of good account, as those that
won themselves credit out of the Wars, and so their estimation
remained in their Posterity: and as those were in time before,
so are these which are in our dayes, as descending, for the most
part, from their worthy Ancestors esteemed the Prime sort of
Esquires, who are descended of Nobles.

CHAP.

C H A P. VIII.

Of the visible Charges of the Fifth Dayes Work, under the Regiment of Venus, or the Green Shield.



Erdure is a state of happines and felicity, the *Golden branch*, growing at the entrance of *Elyzium*, where *Venus Doves* are as honourable as *Joves Eagle*. Concerning the Bearing of *Birds*, if I should say no more than that of the old *Eagle*, *PROVOCAT EXEMPLO*; It were enough to stir you all up to the imi-

Vert a Border OR, Enaluron of a Murrelets Sable, and Estoyre of as many Escalops Gules.

tation of virtue, the *Eagle* bearing *PRÆSIDIA MAFESTATIS*, deserving the first place; because in the War of the *Gyants* an *Eagle* supply'd *Jove* with *Armes*: *Jupiter* and *Saturn* were kings, and waged War upon a difference of Land; to which *Jupiter* Marching out, saw the prediction of an *Eagle*, by which, when he had overcome, it was reported, that the *Eagle* brought him weapons: from this good luck it was that the *Eagle* is in the Imperial Ensignes.

Sic Aquilæ clarum firmavit Jupiter omen.

It is borne in a three-fold manner (*viz.*) *Procidens*, *Volans*; *Erectus* vel *Expansus*: In the first posture it is made Bearing the *Armes* of *Jupiter*, and among the *Romans*, in the fourth Legion of the *Decemani*, and in the Shields of the Elder *Constantine* in the East; and on many ancient Military Ensignes of the *Romans*: In which posture it is borne among

us.

us by Roper (of Derbyshire) *quasi, de Rubro spado*; it argueth generosity: *NIL FULMINA TERRENT*. And where the Wing and the Sword go together, 'tis to shew that Art can do as much as Armes, as Emanuel The-saurus noteth on *Cæsars Commentaries*;

*Qua modo fulmineum vibrabat dextera ferrum,
Pacatos calamos sanguinolenta regit.*

In the second posture of *Volant* it is also found, among all the Roman Legions, being a *Golden Eagle*, with the Wings Elevated, upon the top of a silver Spear; the Bearers whereof were called *Aquiliferi*: It was antiently borne in the Shields of the younger *Herculani*, and in this prepared posture it is said to descend to the Table of *Augustus*.

*Ab Jove consuerat divisam sumere Mensam;
Te similem cernens credidit esse Jovem.*



Via p. 136.

And from hence did the *Eagle* assume two heads, *Quam Jovi, & Cæleri aucilatus*: Richard, second Son of King John (in the ninth year of King Henry the Third, his brother) being Crowned King of the Romans, writ himself *Semper Augustus*; had his Armes Carved on the Breast of the Roman Eagle: he bare *Argent*, a *Lion Rampant*, *Gules Crowned OR*, within a *Border Sable*, *Bezants*. His Posterity, of the Sir-Name of *Cornwal*, bearing that Coat, as descended from his natural Son Richard, Father of Sir Geffery Cornwall Knight.

Some suppose that this kind of Bearing with two Heads, was in memory of the two inauspicious birds, or Ravens, that hovered over the head of *Cæsar*, and were struck to the ground by the *Eagle*: others again attribute it to the division of the Empire into the East and West, by *Constantine the Great*.

Great ; Translating his Seat to *Constantinople*, making as it were two head Cities under one Emperour, like the prow of *Aeneas Ship*.

Aeneas Ship, the Admiral before

Upon her Prow two Phrygian Lions bore :

Which denoted the Ensign of the Ship ; those of Burthen carrying them on their Masts, as the *Eagle* was carried on a Staff, farr above, for more conspicuofness : But *Iustus Lipsius* observes, upon that Military Ensign, which is seen in *Rome*, upon the Column of *Antonius*, that then it could not have reference to the division of the Empire, much less could it belong to any Souldier ; but that rather it had respect to one and the same *Roman* Emperour, with the Wings expanded or displayed ; where the right wing is spread over the Eastern parts, and the left over the Western parts thereof ; and, two heads is no more than Counsel, or Advice : The *Roman Consuls* being two (joyned to the Body of the People of *Rome*, and were) so called a *Consulendo* : and in *Cesar* the two heads signified no otherwise than the *Civil* and *Ecclesiastical* Jurisdiction in him, with his Wings expanded, to Protect the People of his Empire. So you see why the *Black Eagle* is preferred before other ; and for the other *Colurs*, see my *Sphere of Gentry* : it is a reward for Service in many *English* Coats, as in that of *Laurence Hutton* of *Hutton John* in *Cumberland*, having the two heads thereof, in Reward, circled about with a Crown, by *Fredrick the Fourth* Emperour of *Germany*, for the Honour that he gained in his Wars in *Hungary*, against *Soliman the Second* : having gained the Standard of the Enemy, with the Honour of the Day. So also the Coat of *Browne* hath the *Eagle displayed in chiefe*, for some special Service performed by the first bearer thereof, in Ambassage to the Emperour, as testifieth *Guilime*. If you turn your eyes to several other Nations, you shall find
the

the *Persians* bore it, from the time of *Cyrus* to the overthrow of that Monarchy: the *Eagle* being principally taken for an auspicious and fortunate Omen. The *Silver Eagle* is preferred with the *Sable*, *Qua sit fulgentior atque conspectior*; and of any other Colour it is noble, *ET VISU ET VOLATU*, and is therefore a proper bearing for Men of an accurate and clear Judgment, as is noted in the bearing of *Edward Cook* Esquire; being a Man of great Estimation and Admiration in his perspicuous knowledge of the Law, worthy to be a Judge; who was among them, as the *Eagle* among other *Birds*. So *Julius Caesar* is said to bear a *Sphinx*, a bird with a human face (whose subtilties could not be discovered but by an *Oedipus*) only to shew the clearness of his understanding. To bear more *Eagles* than one, is called *Eaglets*; and among the *Agyptians*, *Per Aquilam & falconem rem maxime velocitates*, saith *Keecher*, and so doth the *Cross* between the four *Falcons* in the Coat of the Right Honourable *Thomas Wriothesley*, Earl of *Southampton*, and Lord Treasurer of *England*; whose *Falcons*, if they rouse their wings, is equal to the swiftness of the *Eagles*.

Una Aquila innumeras Exagitabit aves.

But before I pass from the *Eagle* with two heads, methinks I hear some say, Why those *Monstrosities* in *Heraldry*? while *Dr. Brown* is content to tollerate *Flying Horses*, *Black Swans*, *Hydras*, *Centaurs*, *Harpyes* and *Satyrs*; for (saith he) As they are either *Monstrosities*, *Rarities*, or *Fictions*, so their shadowed *Moralitie* requite their substantial falcities, wherein indeed we must not deny a liberty; nor is the hand of the *Painter* more restrained then the pen of the *Poet*; for, when the real Works of *Nature* are veritable acts, digressions are aberrations: as to say, an *Eagle Rampant*, were intolerable; whereas to say a *Griffin Serjeant* is proper: it being a digression from a natural *Eagle*, compounded by the same *Painter* and *Poet*,



to denote, that though the *Griffon* have an intollerable shape, yet it hath an allowable Morality, making out the properties of a Guardian, or any person intrusted: the Eares implying attention, the Wings celerity of execution; the Lyon-like-shape courage and audacity; the hooked Bill reservance and tenacity: it is also the emblem of Magnanimity and valour, being compounded of a

Vert a Griffon Serjeant Argent.

Lyon and Eagle, the noblest Animals in their kind; it representeth also Ecclesiastical and Civil Jurisdiction.

Homer is said (by *Alexander Paphius*, as *Estachius* testifieth) to be born of *Egyptian* Parents: his Nurse being a certain Prophetess, and the daughter of *Orus*, *Isis* Priest; from whose breasts oftentimes honey flowed in the mouth of the Infant, after which, in the night he is said to have utred nine several Notes of voices of fowles (*viz.*) of a *Swallow*, a *Peacock*, a *Dove*, a *Crow*, a *Partrich*, a *Red-Shanks*, a *Stare*, a *Blackbird*, and a *Nightingal*; and being a little Boy, was found playing in his bed with nine *Doves*: the Moral whereof may be this; By the *Swallow* was signified his Industry and Promptness, and readines; and such is the nobleness of this birds mind, *U I VITAM POTIUS QUAM LIBERTATEM*. Speed beareth two *Swallows* in Chiefe, as a note of his mind, and industry in his Chronicle; and, why it is borne in the Coat of *Arundell*, is declared at large in my *Sphear of Gentry*: by the *Swallow* also is signified his noble Muse, *TENDAM PAULUM MODO TOLLAR IN ALTUM*, Poesy like; the *Swallow* must be free *AMICA NON SERVA*, it brings tidings of the Spring. By the *Peacock* is denoted the property of proper valour, *SIBI MET PULCHERRIMA MERCES*, and spreads the *Tale* of *Troy*, (*UT SIC PULCHRIO*) and so admires himself, *TRAHIT MUTAT-QUE*

QUE VICISSIM: *Homer* tells both their glory and their woe together, **ET CANTU MÆROR.** Though indeed the *Grecians* had this property of the *Peacock*, to be admirers of themselves, being encouraged by *Juno*; they are borne by *Smith* perhaps, because *Vulcan* was an enemy to the *Trojans*.

Mulciber in Trojam pro Troja stabat Apollo.

Doves.



By the *Tail* of this bird is also signified the night; *Argus* his *Eyes* being placed therein, by which is signified how vigilant *Military Persons* ought to be. Others signifie by the *Peacock* Noble Persons, *Qui secum habent Pulchras Caudas, id est, familias tales ducunt legati; Et vadunt cum tanto exercitu, quod invidetur, quod in expeditione vadunt;* It hath a good report after death, by reason of the flesh which **NUNQUAM PUTRESCET;** *Argus* his *Eyes* being placed in the *Peacocks Tale*, signifie the bearer to be wife and circumspect. Now if you consider the Bird of **V E N U S**, the same that was Borne by *Aneas*, 'tis **INTUS ET EXTRA**, being the proper note of True virtue; **ET SIBI ET ALIIS.** *Doves* being both fortunate to *Aneas* and *Cæsar*, lighting on that *Golden Branch* of virtue to the first, and building in that *Palme*, where the second had encamped.

— Two Doves from Heav'ns ethereal round
Stooping light gently on the verdant Ground.

The *Elysian Fields* having a Wood neer for none but pure and pious Birds, from which all Ravenous and Obscen ones were driven

driven away: so that what is signified by the Dove is plain; and though it be true that *Aquila non generat*, &c.

Yet when an Eagle brought a young Stock-Dove and laid it in the Cradle of *Diadumenus*, the Son of *Macrinus*, it signified that he should be Emperour, because that day he was born, an old Woman brought his Mother a Present of Pigeons. Sir John Frederick bears three of these Birds in a Chiefe, and the field of the same Metall of *Aeneas* his branch; and how farr the Symbole of his Name hath suited with his Moderation in Government when he was Lord Major, let even his enemies speak;

Where one desired Boughes, they pearch when Rayes
Through Branches of discolour'd Gold displays.

The Crow is a contrary colour to the Dove, and was placed on the fist of *Minerva* for the Ingenuity thereof. LABORE ET INDUSTRIA; Even as the Geese were placed on the Shield of *Aeneas* for their vigilancy, when time should come, giving notice of the approach of the *Gaules*, enemies to the *Romans*, in memory whereof the Picture of a Goose was kept in the Temple of *Jupiter Capitolinus*. And why *Corbet* beareth a Raven in a field Or, is, as *Camden* saith, because the name signifieth a Raven: it is a very fair Coat, seeing every Crow thinks his own Bird fairest; it is the Symbole of Garulity (and the Hierroglyphick of Long life, and so *Homer* hath perpetuised the honour of his Countrey-men:) And though Birds of a chattering nature do much interrupt the Meditation of the Mind, yet the Crow was never discharged from the service of *Minerva*, till her unacceptable intelligence: Truth not seldome being obnoxious to danger, and a Raven of all other birds is sacred to *Apollo*, being its voice is articulate and significant.

By the voice of the Partridge which *Homer* imitated, was signified one of excellent invention, whence the Fable, that *Perdix* rejoycing at the miseries of *Dedalus*, while he buried his

This th:
Author hath
experience of
as well from
those who
have former-
ly writ of
this Science
as those
who were
his licensers.

his Son, *Dedalus* envying the Boyes invention of the *Saw* and *Compasses* at twelve years of Age, threw him from the top of *Minervaes* Tower; he was supported by the *Goddess*, and by her converted into a *bird* of that Name. There being no envy so great and deadly as is betwixt Men of the same Profession, for to remove the rivall of their Praises; and ever since the *Partridge* never flies high, **INTER CURAS TRANQUILLE DEGENTEM.**

*Great height, great downfalls, ballance still;
Be Great and Glorious they that will.*

Hearne.

MANUS SUB PENNIS was the Animals of *Ezechiel*, to shew, that the Works of the hand and the desires of the Mind ought to go together: this made *Handcock* beare three *Cocks* in Chief, and a *Hand* beneath, to shew the vigilancy and the labour of the bearer: for, one that is agitated by generous thoughts, had rather by himself trace out a way to Heaven, than to tread in others Tracts on Earth! *Plurimum enim ad inveniendum contulit qui speravit posse reperire.* The *Crane*, what does it signifie but *Pietas erga parentes & venenatoribus grata*; So also is the *Hearne*. He that beareth the *Redbank* hath overcome incendiaries. **QUOD SIS ESSE VELIS** is proper to the *Cornish Chough*; and they that bear them are such, who, like *Aeneas*, have overcome many dangers of the *Harpyes*; *Virgill* gives you this account.

*No Monster like to these, no Plague more fell,
Nor sharper vengeance Heaven ere call'd from Hell:
The Fowle have Virgin faces and hooked Claws,
Still purging bellies, alwayes greedy Maves.*

Choughs.

The *Cornish Chough* amongst us denoteth more especially West-Country Gentlemen, where these birds are more frequent, *Cornwallis* bearing three on a *Fesse*, as being originally

of Cornwall, whence they have their Denomination as well as the Bird which is black of Body, but with red legs. By the mystical conjunction of Hawk and Lion in the Griffin, the Egyptians did signifie the genial or syderious Sun, the great celerity thereof, and the strength and vigour of it in its operations, and its activity in Leo. By it also the Genius of Nilus was understood, according to Kercher; and to bear Birds of prey, or Monstruosities, is but with Hercules to overcome Centaurs, or the unclean Birds of the Stymphean Lake; in the one Carnales affectus virtute animi mortificat, in the other Libidinem velut pestem fugit. So that to bear a Bird with a Womans face, as the Earl of Oxford doth, and likewise the Families of Aspley and Moodys, doth denote men of subtile and enigmatical Wits, who prevail more in their minds then bodies, according to that of Ovid, Met. lib. II.

Harpyes.

Virtutem antiquam majores corpore vires.

The Parrot, *Avis argutula atque etiam humanitus garriens*. Parrots.
How many younger Brothers shall we find, who with the Martlet have raised themselves by the wing, rather then by the help of their legs, that is, by sailing and becoming Merchant men, *Quin & longas peregrinationes edocet, & fors, vel equo, vel industria victum honoremque queritat*. And therefore it was born in the Shields of Edgar, surnamed Pacificus, and of Edward the Martyr, and of Edmond surnamed Ironside, and of St. Edward the Confessor.

Martlets.
Difference of
the fourth
Brother: &
These are at-
tributed to
these Princes
by Speed
and others.

INTAMINATIS FULGET HONORIBUS. Ella the first King of the Mercians, An. Christi 488. bare six Martlets, 3, 2, 1.

The Black Bird, or Ouzle is born by those of the same name in Northamptonshire, ÆSTATE CANIT, HIEME BALBUTIT;

Black Bird.

Nightingal.

Cranes:



Stork.

Kercher lib.
4. Obliscor.

TIT, and like the *Nightingal*. TEMPORE REDDET, the music of whose voice EDOCTA SVAVIVS. That *Homer* was found playing with *nine Doves*, could signifie nothing but the *nine Mules*. Why *Jupiter* honoured the *Eagle*, is already told, and why *Juno* the *Peacock*. The *Birds of Mars* is the *Cock* and *Crow*, of *Minerva* the *Vulture*. The *Red Coat* is for *Captains of War*, and the *White* for *Patrons of Learning*.

Gallus candidus nota est Deo dedicata.

To bear *Cranes* signifieth wise and provident Leaders, who are chosen by the multitude, and whom they follow: they march in array, set Centinels, give a Watch-word by their manner of Cry. The *Cranes* are Companions in Winter, and the *Storks* in Summer. Some affirm constantly, that the *Storks* have no Tongues, and are highly regarded for killing of Serpents, as the *Ibis* is

among the *Egyptians*, *Gruem prater ea vigilem alitem, Ducibusque idcirco & fortibus viris amicam adjicio*, saith *Sylveſter*, and he also testifieth that *Lycurgus* bore a Crane:

*Quis nescit Voluſi Bithynice qualia demens
Ægyptus portenta colat? Crocodilon adorat,
Pars hæc illa fovet, fovet Serpentibus Ibin.*

The *Egyptians* taking the form of fourteen of their Letters



OR a Vulture
tincture Sable.

ters from parts of Animals; the first Letter A taken from the *Leg*, crossed by its *Bill*: the *Neck* and *Bill* at right Angles formed their *Gamma*: the *Bill* opened upward, the V or Greek Y: the *Neck* turned in a spiral line, the O: the *Legs* opened like a pair of Compasses, the Δ Lambda: the *Legs* open downward, and the *Bill* opened upward, formed the X. And they derived the Characters of the

Sun and Moon from the *Hawks Head* and *Bill*. By a *Vulture* they signified Nature, because in that *Bird* no male is found, their *Hieroglyphicks* being nothing else quam rei sacra Symbolum materia cuidam incise, as *Becanus* testifieth, the wisdom of the *Egyptians* being divided into five Orders. The first designat Genethliacos, and was called *Chasdim*. The other was *Asaphim*, or Philosophers, or *Magi*, *Hartumim*, Inchanters, *Mecascaphim*, Diviners. By intrails, *Gazarim*, or Soothsayer. They did signifie by the severall Colour-feathers in the Head of the *Lapwing*, by the white feather the rational Faculty, by the yellow the Sensitive, by the blue the Vegetative, and by the black the Inanimate: to which Colours they attributed also the Complexions, the Seasons, and the Elements. The first prime Numbers, 1, 2, 3, 4. the hot and moist, the hot and dry, the cold and moist, the cold and dry. The ages of man and the winds, viz. To the first *Zephyrus*, *Subsolanus*, *Auster*, *Septentrio*, and by those seven feathers the variety of things: *Septem igitur Colores habet Upupa, quibus verisimile est Egyptios significasse septem Planetarum radios*, the *Lapwing* being the Emblem of Tyranny, and is born by the *Terwits*. And as all *Birds* were wont to be known by their *Crest*, so was the man at Arms;

Lapwing.

Vertitur in Volucrem, cui stant in vertice Cristæ,

Pro-

Kercher l.
4. de id ea
Hieroglyph.

*Prominet immodicum pro longa cuspidē rostrum,
Nomen Epos Volucris facies armata videtur.*

Camden's
Remains.

Feathers.

Peter Read of Grimmingham in Norfolk, though his Coat be very full, having three Birds on a triumphal Bend waved with in a Border, yet is honoured with a Canton of Barbary, for his service at *Tunis*. The Hawk and Eagles head signified Vision, and Gods all-seeing Power, *Et per accipitris imaginem Naturam Universi, seu spiritum Mundi intelligebant; per aquilam & falconem rem maximæ velocitatis ob summam harum avium pernecitatem figurabant.* I shall leave the application to the worthy Bearers thereof, viz. *Aubrey and Honeywood*, cum multis aliis. Birds denote swiftness in the Wings, and therefore *Mercury* is called *Mercurius pennatus*, being winged cap a pe. Now for Feathers, those of the *Estrich* have had the esteem, ever since *Edward the Black Prince* gained them at the Battel of *Poitiers*, and have honoured the Coat of *Drax* in a Chief, and *Clarendon* on a Bend, who was natural Son to the black Prince, both serving under that victorious Prince, Son to King *Edward the Third*; they were ancient military Ornaments, as appeareth by that of *Virgil*;

Cujus Olorinæ surgunt de vertice pennæ.

Hugo de
prim. scrib.

Cham the Tartarian, because his life was saved by an Owle, would have his people wear their Feathers. And among the *Romans*, their Posts that were swift Runners of long journeys, did wear Feathers, to signifie their swift flight



flight. And indeed what was signified by the *Feathers* in this *Princes Arms* was no other then his speedy execution in all his services. For as the *wings* help the *legs* of the *Ostriches*; So was he swift both in Sea and Land, CVRSV PRÆTERVEHOR OMNES. And while the *Crow* cries CRAS, CRAS; This *Bird* NIHIL PROCRASTINANS. The nature of the *wings* PORTANTEM P O R -

Gules an O-
which Regar-
ant Argent

TANT. And to bear them as the Honourable Family of the *Seamours* OR; what doth it denote but EXPANSÆ SVBLI-
MEN, and are the wings of an *Eagle*, while *Ridgway* bears them *silver*, as those of a *Dove*. *Wingham* wears them in token of his Name, AD SIDERA VOLVNT. *Wingfield* beareth three pair on a *Bend* between *Cotises*, in sign of protection of the Field of Battail by the *wings* thereof. If the wind dishevel the *Feathers*, TVRBANT, SED EXTOLLVNT. The *Hern* in time of a storm surmounts the Clouds in its serenity: the feeblest *Bird* NOCENTIA FVGIT, and the noble *Phoenix* EST VICTRIX TEMPORIS. The *Pelican* denotes a Lover of his Countrey, PRO LEGE ET PRO GREGE. The *Craie* STUDIO ET VIGILANTIA, and representeth the Centinel posture, When it holds a stone, ME STANTE NIL TIMEVDVM, representing the vigilency of a

Wings.

Hern.

Stork.



Bishop. The *Stork* is born by *Starkey*, in token of Gratitude, PAR PARI REFERVNT. *Wolrich* beareth three *Swans*, VNVS COLORIS, in token of sincerity and learning, it being the *Muses Bird*, MORIENS MODVLOR, singing before its death, *Musica* alitem anteire choros Canoros Volucrum ceterarum, tum etiam quia Cignus, par ira viribusque, vel saltem felicitate pugnandi, and

A Swans
head erased
on a wreath.

Aa

ha-

Birds legs..

Kercher L.
Obilin.Scarabee
and the
Walthre.

having a Crown about the Neck, as in *Baker's Coat*, COLLO SUPEREMINET. Birds of prey are said to be armed, ET CUSTOS ET PYGNAX. If not of prey, they are said to be membred. It is often seen, that even Birds legs are born in Arms, as in that of *Bray* being a *Cheveron* between three *Eagles Talons*, and is an Argument of a Masculine Spirit. *Kercher* saith, that the *Scarabæus* was worn in Rings by Captains in War for this cause, ut totus luceat armis *Scarabæus*, uti Martio quodam fulgere perstringat se intuentes: and that it signifieth hominem animo debere esse virili, & non effæminato, sicuti *Scarabæus* Masculus tantum est, fæmina nescius: and to this doth that of *Horace* seem to allude;

Tyrtæus marces animos in *Martia* bella
Versibus exeruit. —

And as the same Poet testifieth, that *Vulcan* the Armour-bearer of the *Agyptians*, was signified by the *Scarabæus*; his words are these; *Vulcanum indicantes Scarabæum, & Vulturem pingunt*, *Minervam vero; Vulturem & Scarabæum*. And as *Calius Calcaginus* noteth upon this nicity, I know not, saith he, *Quid inconvenientiæ importat & incongruitatis; quomodo enim uni duo Symbola inter se opposita responderent?* which the learned *Kercher* hath thus ingeniously varied; *Vulcanum indicantes, Scarabæum pingunt; Minervam vero simul cum Vulcano, Vulturem & Scarabæum*. By reason that Art and Arms ought to go together, because that neither *Saturn*, nor *Jupiter*, nor *Mars*, nor *Venus*, nor *Love* are of any power, unless they be helped by industry, and *Mechanical Arts*. In the *Coat of Sewell* there is a *Cheveron* between three *Scarabees*, perhaps to denote, as *Peter Servius* in his Chapter of the *Toga virilis*, according to the Proverb, *Sua unicuique Minerva*; for, saith he, *Etiamsi omnia ad Arma spectent, Togam tamen trahere & licet & libet*; for the winged and laborious *Bee* shews whence he derives his Pedegree, and thus I have shewed you one part of the Creation on this Day, viz.

Ge-

*Gestatorum avium Regem numenque verendum,
Phabeum Cignum, Samia, Paphiaque volucrem
Et quam Pallas amat. —*

And the reason why Birds are of all Colours, is as *Kercher* saith, because *Originem suam partim ex aqua, partim ex aere trahant*. And I now pass from the *Air*, or *Juno* to *Sea-born Venus*, and take a short view of those Creatures in the waters, whose increase is admirable; and therefore the *Hebrews* did account their Letter *He* to be the *Conjugal Letter*, being the fifth in the Alphabet; and the Symbol of *Conjugal affection* was the *Annulet* attributed to the fifth Brother:

*Chromotism
of Birds.*

The Owl among the *Hieroglyphicks*, *Signum est sapientia & acquisita, quoniam sicuti Noctua nocte operatur, & de die quiescit: ita sapientes qui fugiunt tumultum negotiorum mundi, tranquillam vitam agunt in contemplationibus suis, sicuti nocte, & silentio noctua.* *Owl.*

Now for the Ensigns of this Day that yet remain, viz. of Fish:

Fish.

—*Varia hinc insignia & illinc
Syrenas, Delphinas, itemque immania Cete,
Atque Physeteras, quodcunque nat aequore aperto, &
Fluminibus Nilus regnatorum Crocodilum.*

The *Sea-horse* is a particular Bearing, appropriate to Merchants and Merchants Societies, and is born by *Tuckers* of *Devonshire*, by *Wilkinson*, holding of an *Escalop shell*; and for the same cause is born *Mairmen* or *Maids*. The *Earl of Sandwich* bears *Sea supporters*, to denote his Dominion on the Sea, signifying for the most part conversation in the deep waters: and for the *Dolphin* it is the King of *Sea Animals*, and was born in the Shield of *Ulysses*, and is testified by *Plutarch* to be in memory of the *Dolphin*, by whom his Son *Tele-*

Sea-Horse.

Dolphins.

machus was preserved. It was born also in the Shield of *Aeneas*, according to *Virgil*, *Æn. lib. 8.*

*About the Ring bright silver Dolphins glide,
Brush with their Sterns the deep and waves divide.*

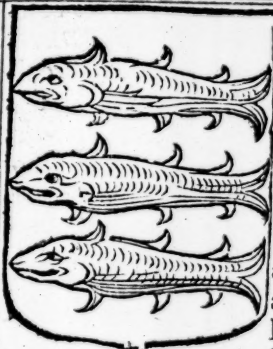
Sable two
Dolphins en-
dorsed and
Hauriant
betwixt six
Crosslets
fished Ar-
gent.



Sterns of Fish signifie a carefull *Pilot* in the deep watets, *HINC LV-DVS ET ESCA.* Its proper Colour is *Argent*, and is sociable to Mankind, *SERVIT NON SÆVIT.* In the *Shield* of *Hercules* there were *silver Dolphins* pursuing *brazen Dolphins.* Among the *Agyptians* it signified the watry Element, and was therefore used in all the *Ensigns* of *Neptune*: and why the *Fishmongers* bear them crowned, I need not tell you, having for rea-

son *St. Peter*, as well as *St. James.* It is born by the name of *James*, curved in the Back, as it is seen in many ancient *Coins* among the *Romans*, and it signifieth *Dominion* on the *Sea*, and swift *Navigation.* *salutem denique & incolumitatem.* *Cesar* is said to give the *Dolphin* to the *Delphinates*, because they assisted him against the *Gauls.* The name of *Whaley* beareth three *Whales* heads, either to shew their strength at *Sea*; or perhaps for the same cause, that the *Olive* was preferred to *Minerva* for the *Oyl* thereof; for *Whales*, saith one, swim in a *Sea* of *water*, and have in them a *Sea* of *Oyl*, *MOLE RUIT SVA.* *Fishes* in general among the *Agyptians* were the *Hieroglyphicks* of *Death* and *Envy*; more especially the *Eele*, because of all other it hath the least society with its

Whales.

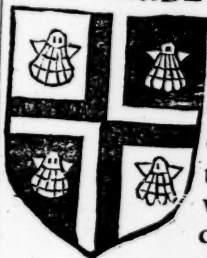


its own kind : but among the Christians *Fishes* was the Emblem of the Church, and the Unity of it; for some were more certain Symbols of the name. *Peter de Rupibus* Bishop of *Winchester*, in King *John's* time, bare *Sable three Roches Naïantes Argent*. All *Fishes* have different qualities, and are found in a *Shoal*: and as *Fishes* are mute, so are they understood for Emblems of silence, and also of agility, *VIX NATI NATANT*. The

*Sable three
Roches Nat-
ant Argent.*

Escalop shell is the particular Ensign of *St. James*, and is born in the Coats of *Peter* and *James*, as a note of Pilgrimage; for to them, as a little sufficeth, so much is troublesome,

SOLO GAUDET COELO, having left the riches of this world to follow their Master, *QVA DIVES NVNC MISERA*. Though this appear as an empty Shell, yet 'twas a peculiar Bearing of the Holy Land, as *Hook* beareth it with a *Cross*. But how many are there that bear these in their Arms, which notwithstanding can boast no more of their Achievements then *Caligula*, who demanded Triumph for having vainly caused his souldiers to gather *Cockle-shells* on the shore? Notwithstanding they may bear them as Emblems of good Husbandry, according to *Virgils Georgicks* in setting Plants:



*Quarterly
Argent and
Sable a Cross
between
four Escalop
Shells
counterchan-
ged.*

sed his souldiers to gather *Cockle-shells* on the shore? Notwithstanding they may bear them as Emblems of good Husbandry, according to *Virgils Georgicks* in setting Plants:

Let Shells and Limestones guard it with a Pale.

And such a Coat with three *Escalops* on a *Pale* is born by the name of *Stone*: and *Pollard* of *Devonshire* beareth three *Mullets*, or *Pollard-Fishes*, being of the shape of a *Star*, and its nature is *AD LVCEM VENIUNT*. *Luce* beareth three *Lucies*, *AS IV NON VI*. And *Gascoign* bears the head thereof

Escalops.

Lucies.

on

Crabs

Sea Horse.

Grashoppers

on a Pale; it is cut off *NON VI SED ARTE*. Crabb beareth three Crabs, and Bridger beareth them *RETROCEDENTES ACCEDIT*. The Mottos, both for Fowl and Fish are already printed in the *Sphere of Gentry*. And to conclude, this Chapter, as one saith, the Sea is the Stable of the Horse-fish, the Stall of the Kine-fish, the Sty of the Hog-fish, the Kenel of the Dog-fish, and in all things the Sea is the *Ape* of the Land. Egge beareth to his Crest the Sea Horse head, in memory of his Discovery of Greenland Trade, and the Eagle to denote the heighth of the Enterprize, every Bearing being an Ensign of Nobility, as among the Athenians they bare golden Grashoppers, from the opinion of not knowing their own Originals. So though we know not the Original of many navigable Rivers, yet we know *AGITATIONE PURGANTVR*. And beautifull Venus is drawn on the water by Swans, having even a green Field under the water, yielding many precious Plants, *GERMINANS DE PROFVNDO*: neither is the Field Vert otherwise then a good Bearing, though not so frequent, and is that of Venus, the green Field representing the Princes Colours;

— *Nullus recipit tua gloria metas,
Hinc Maria, hinc Montes, hinc totus denique Mundus.
Vix agit hinc hominem pecudum volucrumque libido.*

Con-

Conclusion of this Chapter

To Robert Hook Gentleman, Fellow of
the Royal Society, and Geometry Reader
in Gresham Colledge.

S I R,

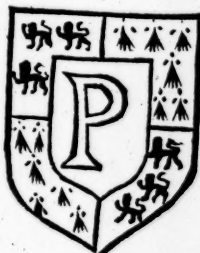
THe main end of your Philosophical Transactions being for the cherishing of ingenious Endeavours and Undertakings; and for the inviting others for to search, and try, and find out new things, doth appear to me a noble design. And though you have for the prosecution of natural knowledge already appointed several Committees, according to the several inclinations and studies of their members to execute the said design; yet I have often wondred, that the visible marks of Honour, I mean Arms, the knowledge thereof among Gentlemen (or as the French call them les Gentlehommes) whose proper Ensigns are Coat Armours, by which they are distinguished from the Vulgar) should be so little sought into, that the Micrographia thereof (of which in Nature you have given us so ample a testimony) is not so much as once sought into: and though Gentlemen have their beginning either of Blood, as that they are born of worshipful Parents, or that they have done something worthily in peace or war, yet none know how they come by their Arms; yet it is apparent how they all proceed from small beginnings; dain then to give one Microscopical View, both upon the Fantastical and Metalline Colours, which this Art hath made, and out of which Heroical Science may

may be collected a faithful History of Nature, and know that the Escalop-shell had his honour, Ut *Julius Caesar* ejus usum nisi certis personis & ætatibus, perque certos dies ademit, according to *Tranquillus*; and the reason may be propter speciosam venustatem: and they that took up the Cross with this Shell did at the first Bearing find their fortune counter-changed. And in these divisions of Shields there is the Mathematicks of Honour (as worthy your Examination, as *des Cartes* his Hypothesis of Colours) by which it will appear, that Heraldry is a study for the Virtuosi, wherein there is nothing so vile, rude, and coarse, but sheweth abundance of curiosity and excellen: Geometry, and Mechanism, as you may see in the next Chapter, where the Gentleman shall assume Arms, not onely from the works of Nature, which hitherto hath adorned his Shield but from Arts improvement of Nature, in Animals, Vegetatives, and Minerals, and how the Liberal Arts contribute to the Ensigns of the Noble Person, from his skill in Arithmetick, Musick, Geometry, Painting, Perspective, Astronomy, Fortification, Cosmography, &c. and from the Mechanicks for improvements of Sciences.

CHAP.

CHAP. IX.

Of the visible Charges of the Sixth Days Work, under the Regiment of Mercury, or the Purpure Shield.



Purple is a colour of *Aloy*, as proper also is; no Creature in *Armes*, being born proper, is accounted good bearing, except it be a Creature of one of the perfect colours in *Armory*, and then it hath preheminance: and the reason is because *Umbra plena & perfecta dicitur ad quam nullus radius corporis luminosi pertingit*:

Purple, a Bordure Quarterly, the first Gules, Ensurvy of three Lioncels passant Guardant OR, the second Purple, Ensurvy;

and is obscure by the mixture of shadows; which Creatures differ in their Native Colour.

The Period of the *Fifth Day* being finished, wherein we have Treated of Creatures living in the *Ayre* and *Water*: come I now to the Conclusion of the whole *Creation*, by every Species, in such as live upon the *Earth*, which are of two sorts, the *Brute Beasts*, and *Man* as the *Colophon*, or conclusion of all things else: in whose Nature is placed the greatest Dignity of any visible Creature, *Who beareth them all in Shield Coat Armour, or otherwise, where and when he pleaseth, without let, molestation, or hinderance, according to the Law of Armes, with their due differences, according to his first Letters Patents, let him have dominion, &c. Gerere potestatem: id est Magistratum*, saith *Cicero ad Herennium*. The *Lyon* being the emblem of Power: the first *Beast* that I shall present is that of the *Lion*, whose colour, or metall, though it be not that of nature, is yet more noble and soveraigne.

B b

Ez

*En vexilla feris depicta Leonibus, albis,
Fulvis, cœruleis, rubeis, nigrisque, minaci
Ungue & biant ORE, ———*

Two Lions Argent and Combant was said to be on the Shield of Achilles (according to that of Sir Jacob Garrad) thus described by Homer ;

*Two horrid Lyons Ramp't and seiz'd, and tug and belato still,
Both Den and Dogs came ; yet they tore the head, and lapt
Of Black Blood. (their fill*

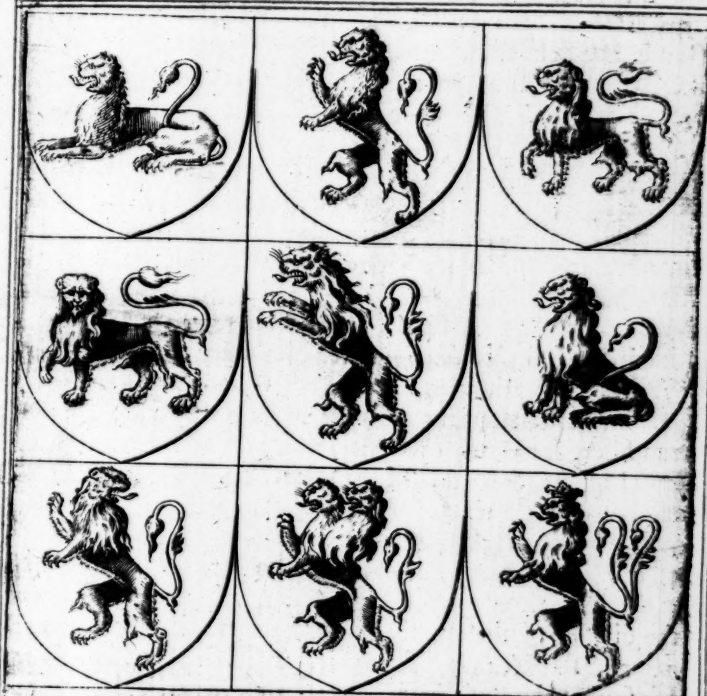
Deus cuique dat Arma ; and in this blazon you have the word Rampant for Magnanimity, the word Seised for Saliand, Tore for Erased, and for Armed and Langued, They tore and Lapt their fill : So that to bear the White Lion Rampant signifieth one like S. Jerome that brave Lyon, which from the Cave of Bethelam made the Roaring of his voice be heard through the World, to the Terror of Heresie, and the astonishment of vice : Hercules his wearing of the Lyons Skin being but to shew the subduing of vice by virtue, *Dum superbiam & iram vera domat mansuetudine.* At the Death of Pandarus Æneas seemes to Blazon the Coat of one of the Conquerors of Northwales thus,

*Bold as a Lyon of his strength, he hid him with his
Shield,
Shook round his Launce, and bravely did threaten all the
Field.*

Making as it were a Border ingrailed from the proper Strokes of valour : The Lyon Rampant was born both by Caesar and Pompey ; and though the Lyon is the proper Ensigne of Majesty, yet it must be made alway Armed, because that Majesty is unsafe that is not secured by Power : so that the

Lyon

Lyon is attributed to Princes, Presidents, Generals, and all Heroicall Commanders; and as *Dr. Brown* noteth probably, upon some Coelestial account, the Great *Mogull*, or *Indian King*, doth bear for his Armes a *Lyon* and a *Sun*, both Gold: the *Dormant Lyon* is the Emblem of Vigilancy, **ET DORMIO ET VIGILO**, and so is the Signe *Leo* in Heaven; if it be Roused **FORTIBUS RESISTIT**, and becomes *Passant*, **SUB PEDIBUS TERRAM**: and in every one of these presidents you shall find **UBIQUE Leo**; the first is *Couchant*, as the *Lyon* of the *Tribe of Judah*, **TERTIA DIE RESURGIT**, it represents Watchfulness, *Regni Clementia Custos*.



- 1 Couchant.
- 2 Rampant.
- 3 Passant.
- 4 Passant Guardant.
- 5 Saliant.
- 6 Seiant.
- 7 Regardant.
- 8 Double-headed.
- 9 Double-Queen, and Crowned.

Kercher o-
bilis lib. 2.
cap. 5.

Double
Queue.

Herbert
Morgan.

The Second is *Rampant Argent*, in a field *Gules*, *ET LUX ADDET VIRES*: The Third is *Passant*, which, *NON MUTAT FORIUNA GENUS*: The Fourth is *Passant Gardant*, and signifieth a strong and prudent Person, *FORTITUDINEM MEAM AD TE CUSTODIAM*: The Fifth is *Saliant*, and signifieth Diligence, *INDUSIRIA ET LABORE*: The Sixth is *Seiart*, and signifies Magnanimity, *PUSILLA NEGLIGIT*, *Sedere denotat Humilitatem, circumactio prudentiam*. The Seventh *Rampant Regardant*, representing a Noble Mind however, which *NEC ASPICIT, NEC TORVE VULT ASPICI*, and though it turne the neck, *Se non fugere, sed utilitatem a tergo positam sequitur*: The Eighth is a *Lion Double Headed*, *Azure* in a field *OR*, and is a singular bearing of prudence, *FORTITUDINEM PRUDENTIA*; and the last is *Double Queue*, or *Forked Tail*, and Crowned *UT SCIAT REGNARE*; So the Armes of *Bohemia* was changed from an *Eagle* to a *Lion* with two *tailes*, in token of the League of Friendship between *Uladislaw* King of *Bohemia*, and *Frederick Barbarosa*; for, having been both the *Head* and *Taile* of the Victory, obtained by the means of *Uladislaw*, in assisting *Fredrick* with *Men* and *Money* against *Milayne*: and as *Barthol de Saxofer* in his *Traict of Armes* testifieth, he had this bearing given him by the King of *Bohemia*, *Ut Ego* (saith he) *& ceteri de Agnatione mea Leonem rubrum cum caudis duabus in campo aureo portaremus*. Neither may I here forget my own *Lion*, thus borne, for that *PRETIUM IPSA SIBI*, in memory of the Daughter, and one of the Heires of *Ivan ap Refe ap Ivor*, who bare *Argent*, a *Lion Rampant*, *Sable* crowned *Gules*; and was descended to *William Morgan* of *Arkston*, who bare * *Per pale Azure and Gules*, three *Lyons Rampant Argent*; and by reason of the division of the Family between the two Brothers of *Thomas* and *David*, they did shew it, by dividing the *Taile* thereof, so that the *Forked Tail* signifies more particularly *Confederacy*.

federacy and Strength; as when *Rezin* and *Aram* joyned themselves against *Israel*, the *Holy Writ* calleth them *two Tayles*: and that the *Tayle* signifieth also Alliance to other Families, may be seen by what I have before spoke of the *Peacock*; but, before I pass from hence, it is necessary also that I speak of the *double-Head Lyon*. *Leonis anteriora membra pingunt quod hæc ei ex toto corpore robustissima sint; Ita Horas. Posteriora Leonis uti & Omnium opera Deorum judicant; Ita Herodotus*: and the *Ægyptians* did further understand by the divers parts of a *Lyon* divers operations, *Id est, uti robur Solis in terra, ita posteriora ejusdem effectum solidationis expresserant*; the custome to adorne *Aquaducts* by *Lions Heads* was of *Ægyptian* Genealogie, under a symbolical illation, because when the *Sun* was in *Leo*, the *Flood Nilus* was in the full. The *Ægyptian* Hieroglyphick preserved among *Kerchers*; *Rarities* was a right hand extended, to signifie *Beneficia Superna* (and a fucil) *Et Cæleste*, as a *Celestial Womb*, with a *Serpent* curving about a *Globe*, *Omnia ambientis & vivificantis numinis vi*; the other part being the *Mophia Niloticus*, having the former parts like a *Lion*, and the hinder parts *Twisting* about, to denote *equali proportionem incrementum*: and lastly, a *double dancette line*, to shew *humidi dispensat*. And though introducing *false Ideas*, of things perverts and deforms the face of truth, yet truly to bear *Red Lyons*, as it is a *Martial colour*, is a noble bearing, *DANT ANIMOS PLAGÆ*; it many times argueth nothing but the complexion of the bearer.

Double-head
Lyons.
Horas is
here the Au-
thor of this
Sentence, as
the latter
part is the
saying of
Herodotus

Black, Red and White: and neer the crimson deep,
The Arabian fountain maketh crimson Sheep.

The joyning of two heads is but to signifie united Government; for when *Saturn* fled into *Italy*, he was entertained by *Janus*, and was a partner in his Kingdome, Stamping on their *Quoine* a Head with two Faces. The Prow of *Aneas* Ship, where he and *Pallas* sate advising, having for its Ensigne
two

OR three
Lions passant
Sable.

The Soile
of Egypt
producing
Creatures a-
live in the
Head only,
as some Au-
thours aver.



Spelmans
A. pilogia.

Leopards.

two Phrygian Lyons, which united in the head, signified Council, heads signifying reason also; so the Leopards head looking right forward signifies Jurisdiction and Justice, and next the whole bearing is most honourable HORRORET DECORUS; the Bearing of Demi-Lions in the Field of Am-

mon, what doth it signifie but Men of a timely maturity for the War? so Leopards Heads, *Terror hic est hominum, qui hunc gerit est Agamemnon*; the Fields of Egypt producing the fore-parts after the fall of Nile. The black Lyon is the Syrian Lyon, as testifieth Pliny: and though it be a vulgar error to think that one Lyon be better than three, yet three Lyons is equally as Honou-

rable: which if we consider in his Majesties Atchievement, either as composed out of the antient British Armes, the Armes of Brute being OR, a Lyon passant, Gardant Gules: giving to Lochrine his eldest Son the afore said Armes, and to Albanack his second Son the same Lyon Rampant, retained yet his the Armes of Scotland, only added thereto by the double Treasure of France, in memory of the League between Achilles King of Scots and the French King.

To his third Son Cambria, in a field Argent, two Lyons passant regardant, Gules Armed, and langued Azure, *SI NON VIRES ANIMOS*: these Armes being borne for a long time by the Princes of Wales, after that division of the Empire of Britain, untill Belinus, who took three golden Crowns in a field Azure: and after him Eldred King of England bare three Crowns in a field Gules.

These three Lyons being united again in our Sovereign Lord the King, Heire both to the British, Saxon, and Norman blood. William the Conqueror bearing in a field Gules two Lyons, blazon'd Leopards whose property is A MACULIS DECOR, its posture being passant Gardant ET VELOX

ET

ET RECTA, and was borne also by his Sons, *Robert Curtos*, and *William Rufus*, his successor *Henry the First* also: the *Lyon of Aquitaine* was added by King *Henry the Second*; and faith one, That King of *England* bore three *Leopards*, as a *King*, a *Duke*, and an *Earl*: King *Stephen* his Predecessor bearing the *Sagittarius*, OR in a *Field Gules*, because the *Sun* was in that *Signe* when he gained that *Kingdom*; and ever since all since him have borne the three *Lions passant* *Gardant*, till such time as King *Edward the Third*, who why he put the *Lions* in the second *Quarter* is already mentioned in my *Spheare of Gentry*; and the union of the *Scotch Lyon* with these three is not unknown to any *English* Man: thus you see *Libera per vacuum posui vestigia principis; Non alieno meo pressi pedi*; the *Armes* of *England* having been continually altered: *Alfred*, the youngest Son of King *Edelwulph*, bare *Checkie* OR and *Gules*, in a *Chiefe* a *Lyon passant* gold: and *Canut* the *Dane* bare OR, *semi* of *Mens hearts*, three *Lions passant* *Azure*, being still the *Armes* of *Denmark*. *Harold* bare *Gules*, a *Lyon Rampant* holding a *Battail Axe*: *Canut* the second the same, quartered with the first. And *Herald*,

Armes of England.

Sen. Epist. 19.



Son to *Goodwin*, *Earl of Kent*, bare *Gules*, two *barrs* between six *Leopards* faces 3, 2, 1, OR: Thus you see the full face doth shew *Regal* adornment, *Rex eris si recte facias*, it is FORTITER RESISTENDUM, and the *Lyon* in *Princes* *Armes* SERVIRE NESCIT; but you may say then, What means the *Chain* about the neck of the *Unicorn* in *Scotland*? Oh, say some, tis because they were

Sable, a Cheveron between three Leopards heads, OR.

Vulgar Error.

false to the *Crown*: hold there, *Nemo plus impetrat a libero, quam qui servire non cogit*: 'tis the reward rather of acceptable *Service*, according to the *Romans* and others, who gave *Chaines* and *Bracelets* of *Gold*: neither was *Manasse* false to himself when he was in *Chaines*; repentance in him being

Chaines and
Crownes.

1192

1340

Guilianus

being like that in that King of *Scotland*, who wore a Chain even after his Fathers death, because he was suspected to have a hand therein, which it may be was the cause of the *Chaine* upon that Supporter of *Scotland*, notwithstanding it is joyned to a Princes *Coronet* for the more honour of it: and so **OBNOXIA PELLIT**, the Kings Majesty that now is, having that in his Act of Oblivion, as the *horne* of this Beast hath **CONTACTU SALUBRES**; and to weare a *Crown* and *Chaine* of the Kings guilt is an honour to the *Lyon*: as in the Coat of *Philips* of *Wales*, King *Edward the First* having Chained the *Lyons* of *Llewillin ap Griffith*, the last Prince of *Brittish* blood, by swearing fealty from him to his Son as Prince of *Wales*: King *Richard the Second* bearing to his Supporters two white *Harts* Chained and coloured, with *Crownes* and *Atired Gold*: *Henry the Fourth* bearing an *An'lope* and a *Swan* for Supporters, both honoured in the same manner: *Henry the Fifth* and *Sixth* bearing the *Anti-lope* Chained and Accolled, with a *Crown*, and the *Lyon* on the left side: and time was when the *Lyon* of *England* was chained; even King *Richard the First*, being taken Prisoner in *Austria*, keeping him in Bands, the rude sort that before would shake at the *Tayle* of this *Lyon*, durst now laugh at his *Face* now he was in a *Grate*; and as this *Richard* was famous for his *Sword*, so was (*Richard*, *Earl* of *Cornwall*, Brother to King *Henry the Third*) for his *Purse* being so well Monyed, that for ten years together he might for every day expend a hundred Markes, in testimony of whose Birth and Riches he bare a *Lyon Rampant* within a *Border Besaunty*; he Writ himself King of the *Romans*, and alwayes *Augustus*: the Armes of *Philip* of *Alsack*, sixth *Earl* of *Flanders*, was a *Lyon Rampant*, *Sable* in a field *OR*, being gained in the Field Anno 192, from *Nobilion* King of *Albania*, a *Turk*: *Jiscelin* of *Lozan*, a younger son to the Duke of *Brabant*, having Married *Agnes* the Daughter and Heir of the Lord *Percy*, who was so named from *Percy Forrest* in the County of *Maine*, though he took that Name to his Posterity, yet notwithstanding

withstanding did retaine the *Lyon Rampant*, to shew from whom they descended : to this day in the Coat of the Earle of *Northumberland*, *Pickering* beareth also the *blew Lyon* in a field *Ermine*, as being supposed to be descended from the Heire of *Roger de Mypthorp* : and though Nature produceth no *blew Lyons* more than *green*, or *blew horses*, as *Kercher* observeth in his Book *De Chromatisme rerum naturalium*; yet by the *Colours* in *Armes* are sometimes signified the *Complexions* of the Bearers; as by *white* the *sanguine*, by *Gold* colour the *cholerick*, by *blew* the *phlegmatick*, and by *black* the *Melancholy*; and sometimes the ages, of *Childhood*, *Youth*, *Manhood* and old *Age*, and how *Coats* are different from one another, both by colour, division and charge, were an endless labour to shew, seeing that those that were descended from one *Stemme*, reserving the principal charge, took *Borders*, *Bends*, *Quarters*, &c. Others following the Paternal Coat of their *Lords*. *Hardres* in *Kent*, bearing a *Lyon Rampant Ermin debrused with a Chevron OR*, as holding their Mannor of *Hardres* by Knight Service, of the Castle of *Tunbridge*, the ancient Seignory of the *Clares*, who did bear *OR*, three *Chevrons* : and many other *Coats* in *Kent* were taken up alluding to these *Lords* of *Tunbridge*; as the *Averings*, *Ewerings*, *Houghtons*, *Creythorns*, *Cryolls*. So also the Lord *Leyborne* of *Leyborne* Castle, bearing six *lioncells Rampant*, was imitated by *Sherland* with a *canton Ermin*, and *Rokisley* with a *Fess*; and *Kirkby* of *Horton Kirkby*, with a *Canton* and *Mullet* : Neither is any *Armes* to be disliked in respect of its Original or Signification; for neither the Original can Grace the *bad*, nor the Signification disgrace the *good*; for the *low* are descended from the *high*, and the *high* from the *low* : and if there hath been both good and bad Bearings, both good and bad have borne them. *Lyons paws* are borne not for *rapine*, but as signifiers of *Strength*, and so by a *Senechoch* the parts are put for the whole : when the *Lyon* is angry, it reares the ground with its *foot*; and when it sleeps,

*Chromatisme
of Beasts.*

*Cindens
Acnaines.*

Lyons Paws :

it hath its eyes open; so Lyons heads signifie vigilancy, and Erased Martial Power, the legs execution.

Est Leo. sed custos oculis qui dormit apertis.

The noble
Marquis
of Dorche-
ster beaving
a Lyon Ram-
pant within
cinquefoiles.

And according to *H. Spelman*, the *Passant Lyon* *Mansuetudinem & clementiam* significat: and for the *Haire* and *Nailles*, hear what *Kercher* saith it signifies, *Ungues & Crines* (saith he) *Symbola propinquorum*, *Ob. lib. 2. cap. 5.* A *Lyon* in a *Chief* signifies one that masters his own *Reason*, and on a *Fesse* his *Sence*. *Si vis omnia tibi subijce, subijci te Rationi;* the *Lyon Rampant Imperat ipse sibi*, and the *Couchant Parens imperat*. The *Lyon* having a devided foot, is called therefore *Armed*; while the next Creature that I shall speak of is the *Warlike Horse*, and in the Foot is called *Unguled*; it is the Embleme of War, according to that of *Virgil*;

Bello armantur equi, bella hac armenta minantur. —

Chromatisme
of the Horse.

Colores maxime communes ei, sunt albus, niger, rufus, saith *Kercher*: It was Sacred both to *Mars* and *Neptune*, and was born among the Military Ensignes of the *Romans*, and of the *Warlike Saxons*, who entred this Nation under the Conduct of *Hengest* and *Horsus*, *Anno 450* It is the Embleme of *Celerity*, whose best posture is *Saliant*; and being stamped on silver, it became *Current Money*; it was taken for a Good omen in the Foundation of *Carthage*:

Horse heads

*Digg'd a Horse head, which signe great Juno gave,
How well in Warr they should themselves behave.*

The *Horse head* is borne both by *Marsh*, *Horsey*, *Heigham*, and many others: and by the *Lloyds*, *Heilins*, and several *British* Families; it is often borne bridled, to denote a prudent Martial

Martial Man, INFRENABIT APOLLO: and to shew the Virtue of Education; for the *Bridle* DOCET COMPOSNERE GRESSUS; and further, TUITIOR IN FRÆNIS.

————— *Est in Equis Patrum virtus, &c.*

Virtus.

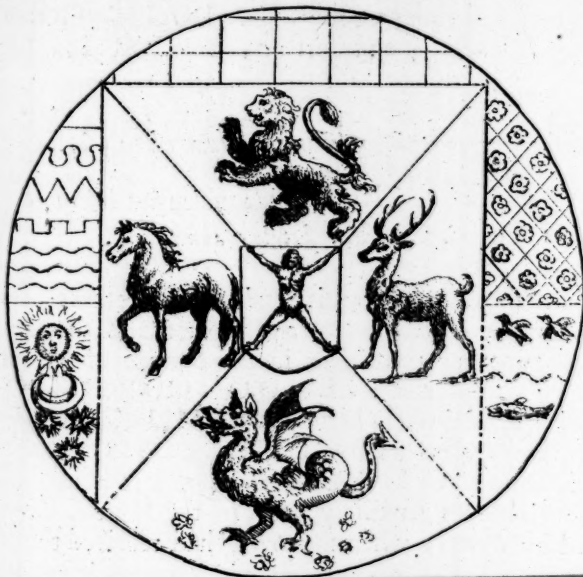
*Dapled with White, and two white feet before
A Star on's Cread in stately manner bore.*

When they are *Current*, it signifies Perseverance, DONEC AD METAM; and representeth the Bearers thereof to spend themselves in the Service of an other; ALIIS INSERVIENDO CONSUMOR: and being *Barded* ADDIT ANIMUM; though the *Trojan Horse* was SPECIE RELIGIONIS, yet *Bucephalus* was SOLI CÆSARI; and as I said before, the Martial Mans Auxiliary: for, in the Martial City described by *Homer*, when the *Greeks* had received the Alarm,

————— *being then in Council set,
They then start up, take horse, and soon their enemies met.*

The indefatigable labour of the Man at Armes being like that of this Creature, NULLA META LABORIS; so saith the Wise Man, As the *Horse* is prepared for the Battell, so *Man* is prepared to labour and Travail: By *Diomedes* his wilde horses was signified *Hercules* his eighth labour: Dum Justitiam vindicativam servat in delinquentibus. *Cyrus* his Thirst for blood was quenched with what he loved.

Figure of
four Cre-
atures differ-
ed by their
feet.



Hart.
Stagg.

The *Hart*, or *Stagg*, representeth *hominem agilem*, & qui *Laboribus suis requiem interponit*; it hath a cloven foot; and such a bearing was borne by Secretary *Morison*, and according to *Pierius* it signifieth Vivacity, Friendship, and Perfections; being borne with the *Cross* between, as in *Parkhurst* Coat, it representeth a young Person in Exercises of *Armes*, **ABIT A CONCEPTU**: and in its current Posture **INSTRVIT EXEMPLO**. I write to thee, O *Theophilus*, saith the chief Physitian: and whether should the *Hart* fly, but to him who *MEDICAMINE PLENTVS EST*; neglecting the *lower Stars* to be above: and while below denotes the bearers perfection, friendship and vivacity; and is the Coat of Doctor *Baldwin Hamer* being current in chief, **MERGIT IN AMNE**



SITIM,

SITIM, and hath fixed his *Mullets* on the top of Gods House: The *Hind* also is borne in *Armes*; and as it is the onely Female used, so also it of all other is dis-armed, *PRO-CEDAMUS IN PACE*. The *Moon* had sometimes *Staggs*, and sometimes *Horses* (for her Chariot) or rather *Mules*, by reason of her borrowed light; *Stags*, as Governours of the Woods: By *Hercules* his taking the *Hart* with the golden horns, was signified *Occasiones vitiorum studiose declinat*, using Policy rather than Strength: The *Male* of this Creature is not said to be *Armed*, but *Attired*; and the *Attires* thereof are borne in *Armes*, to signifie one that makes a Good End, *FAM TIMOR OMNIS ABEST*: But when I come to the bottome of the Escutcheon, there I meet a *Dragon*, of *Beasts* the most terrible, as appears by its *Claws*; and what good do you expect from hurtful *Animals*? first it signifieth a vigilant Pastour, *NON DORMITABIT*: next Magnanimity, *ARDUUS INSURGIT*: Thirdly it denoteth the bearer thereof to overcome all his Enemies: King *Henry the Thrd* looking upon it with the same Omen before the Battail of *Lewis*; and the red *Dragon* hath since been honoured by *Henry the Seventh*, *Henry the Eighth*, *Edward the Sixth*, and Queen *Mary*; onely Queen *Elizabeth* changed it into gold, *MICAT ORE*; when the mouth is inflamed, it signifieth eloquence. The *Cockatrice*, though it be a harmfull Serpent, yet signifies the bearer to render vengeance, *IN CAPUT AUTHORIS*; the *Hydra* was overcome, *NON FERRO SED IGNE*: and by this labour of *Hercules*, *Dum quicquid pacem tollere potest evitat*. Three *Toads* was the ancient Arms of *France*, in memory of a Victory obtained in a field of *Toads*. *Que exteriora sui signa dat ingenii*: He hath no need of help, that is wounded by *Achilles* Spear, to bear the *Scorpion*; *VULNUS*, *OPE MQVE GERIT*; the sting of *Scorpions* being remedied by the flesh thereof; it is borne in *Armes* as a note of revenge; this Creature hath *CAUDA SEMPER IN ICTU*, and is applicable to one who enjoys a *Misers* Estate; *QUI VIVENS LÆDIT*

S. Clemans
East-cheap-
Church be-
ing leaded
at his proper
cost.

Attires of
Staggs

Dragon

Hartfull A-
nimals.

LADIT MORTE MEDETUR. The *Serpent* is the Symbole of adoration, and is a note of a Consecrated Place, according to *Persens*;

Pinge duos angues; pueri sacer est locus.

Azure, a
Serpent Tor-
qued in
pale OR.



The *Scorpion* is a signe in Heaven, and so is the *Dragon*; this being a Principal Standard among the *Romans*: and *Hercules* is said to bear a hundred *Snakes* in token of his young virtue, having strangled two in his Cradle, and following virtues tract *SPOLIATA ILLUSTRIOR*: It casts off its old Coat, *UT MELIOREM INDUAM*; and is the embleme of prudence, *IN SILENTIO MORDET*, when it Tempted our first Parents: and it is the Embleme of the year among the *Agyptians*, when it compasseth an *Annulet* with its Tayle in the mouth, *EXTREMA COPULAT, FINISQUE AB ORIGINE PENDET*. The *VIPER*, *VERTIT IN MEDELAM*; by the Wise Man, though *NECAT AMANTEM*, the *Amphibisten ET RETORSUM ASPICIT*. *Cogitavi dies antiquos*, saith *David*. *CAVENDO TUTUS* is a Noble Mans Motto, which bears a *Snake* to his Crest; and it is the wisest course, *MENIEM CAVE CUM LADITUR AURIS*, for there are those that will speak fair, yet have the poyson of *Asps* under their lips: the *Chimera* breathes *Etherian Fire* on the Crest of *Turnus*;

Ante Leo, post terga Draco, Medioque Capella.

By



By *Hercules* his binding of *Cerberus*, or the triple-headed *Dog*, was signified, *Gulam, Vanaum gloriam & invidiam virtute contraria ligat*; and by his spoiling of the Garden of the *Hesperides*, is signified *Virtutum fructus non capit, nisi vitiorum impedimenta tollantur*. What was signified by Binding *Gerions Oxen*, and his setting confines to the then unknown World, but that *Terra marique animi magnitudinem probat*?

Per bend sinister Gules and Sable, a Chymere Argent.

That Martial Men should alwayes affect things of courage, is no wonder; and among the *Agyptians* it is said, that *Osiris* had two sons, unequal in virtue, *Anubis* and *Macedon*; *Prosecuti sunt; uterque Armis usus est insignibus, aliquo animali haud ab eorum natura dissimili; nam Anubis Canem, Macedonem Lupum insigne armorum tulit*; the Wolf is used among the Ensignes of the *Romans* as a part of the shield of *Aneas*.

Wolf.

*Mars pregnant Wolf in a green covert lay,
And hanging on her breasts, two Infants play.*

The *Agyptians* figuring by it Rapine and Spoyle; and impatient of Hunger, as the nature of it sheweth; it is dedicated to *Mars*, *Peregrinum etiam notare*: they further note, that by the head of a Wolf was signified the time past, *Quia animal est summe obliuiscum* (such a bearing was borne by *Hugh Lupus*) by the head of a *Lyon* the time present, *Ob eius fortitudinem & potentiam*: and by the head of a *Dog* the time to come: *Quod nobis semper canum more abblandens ad se cum spe invitet*: the name of *Lovet*, *quasi Lupellus*, beareth two Wolves in a field of *Mars*; and *Love*, *quasi lupus* beareth a demy *Dog*; the one being nothing more kind, and the other

SUA ALIENAQUE PIGNORA NUTRIT: Mallo-
vel.

Dogs

vel, that is *Malus lupellus*, as *Camden* testifieth; and *Malverer* (beares three *Greyhounds*, which it seemes are none of the best) from being *evill hunters*: but of all Military Ensignes *Pierius* interprets the *Dog* to have a generous mind, as the symbol of gratitude; it was in great worship among the *Egyptians*, *Canis etiam Proserpinam designabat*; and its generosity is seen, *Qui nec aversos morte sterneret, nec imbecilles, nec inermes, nec feminas, nec pueros provocaret*; its proper posture is *sitting*; which posture denotat *humilitatem*, *Circumactio prudentiam*, &c. its vigilance is much, giving warning, **EX ORE SALUTEM**; it useth perseverance, **DONEC CAPIAM**; its Animosity is **VICTORAM NON PRÆDAM**: It is insatiable of Honour, **EXPETIT ID QUOD ABEST**; 'tis in all things **DOMINO MANDANTE**: it is the Symbole of Fidelity, **INCORRUPTA FIDE**; if it be rewarded with a collar, **MAJORA EXPBCTA**, and **PROHIBET ET INDICAT**; now I have shewed *Et equis Canibusque Lupisque*; let me further shew you other noble bearings still behind.

Dogs Coller.

————— *Et Barris, ac Tigribus, ursis,*
Et Pardis, Tauris. —————

Mitibus atque ovibus: Referam ne cætera bruta,
Quadrupedis Genus omne vides.

Elephant.

It is called *Barrus* in Latine, as signifying Strength; for such is the Elephant; it is called *Elephas ab Elphio* in Greek, for the great quantity of its body; it hath understanding and memory, even excelling Men, embracing goodness, honesty, prudence and equity, having a delight both in Love and Glory: **UT PURUS ADOREM**; they wath and salute the *Moon*; **SIC ARDUA PETO**, and it is borne *Gold* in a *field Gules*, by the name of *Elphinston*, and by the *Royal Company Trading into Africa*, with reverence to their *Marchandize of Elephants Teeth*, which **ASPERITAS POLIT**; it signifieth the bearer to be Great and Good, **IN OMNIBUS VICTOR PRÆLIIS.**

Ivory.

PRÆLIIS. Many times the *Proboscide* thereof is born in Arms, as to signifie INFESTUS INFESTIS ; and the heads are often born NEQVE VORAX NEQVE RAPAX, according to the example of *Samuel*, NIL RAPVISSE PROBANS, all which is enough to prove the Bearing thereof to signifie honest Qualities.

The *Tiger* is most fierce in nature, and so is the *Leopard*, but subtile, using policy where it wants strength. It is born in the Coat of *Tattersball* (and others) looking in *Mirrors* VI-TREÆ PROPRIÆ TARDATUR IMAGINE : and as they are bred in *India*, they may properly be born by Merchants, trading into those Countreys, which many times expect great matters, and with the *Tiger*, FALLITUR IMAGINE. The *Tiger* was pictured on the Prow of the *Second Rate Ship* of *Aneas*, according to *Virgil* :

*It's brassen Tiger Malicus first stands,
From Clusus he a thousand Youths commands.*

Ogle. *Am.*
lib. 10.

The *Eagle* that carried away *Ganymed*, and the *Bull* which carried *Europa*, being nothing else then *Ships* bearing these Ensigns in their *Prows*, where we contrary to the *Ancients*, carry them in our *Sterns* : and as one saith, all *ships* are descended from the Loines or Ribs of *Noah's Ark*. So this *Age* begat all these Ensigns, both Military and Civil on Sea and Land, the River *Tygris* being so called from its swift Current, this being a Beast *virtute & velocitate mirabilis*, and is a proper Bearing for Merchants.

The *Panther* is the Emblem of a good name, which is as precious ointment, this creature having so lovely a sent, as it is very desirable, (and of such variety of Colours as is delightful, from its mouth proceedeth that kind of Aromatick smell, ut OMNIA TRAHAM, by which scent other beasts are drawn to follow it, and many times BLANDIMENTO PRÆDATVR, the looks of it being so terrible, that it hides its head. It is a wary creature, as is the *Mountain-cat*, the

Cat of
Mountains

Dd

Cat

C.H.

Cat being so called from *catat*, id est, *videt*, saith *Upton*. It is impatient of captivity, and is born in several English Coats; and it is of that nature, CUM LUDIT LÆDET. It is an Emblem also of polite and neatness, having much of the nature of the *Leopard*, violent subtile, and born *passant*. *Gardant* is their proper posture, ET UELOX ET RECTA: neither is the *blue Cat* an unworthy Bearing in the Field *Ermine*, seeing it denoteth a wise foreseeing man, and one that will, as we say, keep his foot out of the fire, and out of the water too; and so in a field of such purity it denoteth the Bearer to be one who is willing to sleep in a whole skin. It is also of Colours undeterminate, sometimes *black*, sometimes *white*, sometimes *yellow*, sometimes *spotted*, &c. It was in esteem among the *Agyptians* as a sacred *Hieroglyphick*, and among all creatures this, as well as the *Tiger* and *Panther*, are the onely *Beast*, that for their variety of *spotted skins* and *furs* are in great request, the *Panthers skin* being all *white*, making *vary* in the spots, and the *Cameleopardus furr* is *wary* of *white*, spots upon a *red ground* representing the Bearer of these *furs* to be persons more for sight then any wild nature: however, though the *Fox* beareth a *soft skin*, yet it is of that subtilty, that it plainly shews, FRONTI NULLA FIDES, denoting the Bearer to use stratagems in war, AUT APERTE AUT INSIDIIS, which is justifiable in War, though not in Religion, according to *Plutarch*, *Hofes in bello fallere non iustum solummodo, valdeque gloriosum, sed etiam suave & lucrum esse*: so that *furs* in a civil sence signifies good warm persons, well lined, and *honourable*:

Adams.

Vary is,
the skin of
Beasts.
Fox.

Vir bene vestitus pro vestibus esse peritum.

Furs in
Arm.

And in a military sence, those that arm themselves with the spoils of others, have gone through the fortune of the Wars, *vary* of all colours, and at last shew a good Coat, though it have as many *black* as *white* spots, and hath as much *Gules* as *OR*, notwithstanding ORNAT ET ARMAT. The

Po-

Potent fur is able to sustain the Bearer, as well as the *Pilgrims* staffe from the Holy Land; neither will there need a *Camel* to bring home their Goods, which creature SUSTINET ET ABSTINET, representing a good *Prelate*, whose indefatigable perseverance is such, that NEC JEJUNIO NEC VIA, but FLEXIT AD PONDUS. The *Lynx* INVISIBLE LVSTRAT, and is eminent for sight. The *Hyena* changes its eyes into all manner of Colours, JAM PARCE SEPULTO. It is an Emblem of a cruel Enemy, which will not let the Dead lie still in their Graves. These two last having their forcemost in their teeth, whereas the *Rhinoceros* hath it on the horn, or its nose (being an enemy by nature to the *Elephant*) and whets its horn, PUGNÆ UT PARATIOR, and teacheth the Discipline of War, JUS ARMORUM DOCERE.

The *Bear* is a wild beast, which NATURA POTENTIOR ARTE. It is not found in any of the Imperial Ensigns, notwithstanding it is an apt Ensign of the fury of War; and being born bridled, as in the Coat of Sir *James Langham*, represents the effects of true Philosophy, NEC SINET ESSE FEROS. It is a sign in Heaven, divided into two *Constellations*, the great and the less, and why placed there, see my *Sphere of Gentry*. It representeth also Persons, who by maturity and deliberation do form the *Embryo* AB ARTE PERFECTIO: and its Nobility is tried more by baiting, GENEROSIOR AB ICTU; and it hath one alone virtue proper to true love, that is, CRESCET DUM VIVET. The name of *Mills* beareth *Bears* to his Arms:

—Bears that never yet
Durst in the Ocean bathe their silver feet.

By reason that they are said (nor observed) to set below the *Horizon* in our Northern *Hemisphere*, a property that it hath from its near situation to the *Axis*, admonishing the Bearers thereof, that true Honour binds them to the Honour point, IPSA ALIMENTA SIBI. The *Bull*, saith the A-

Bull;

Epilogian, is *robustum Animal* & *optum pugna*, and by it was signified labour. According to *Plutarch* it beareth the yoke, *SVAVITATE NON VI*, and being gelded, *MUTATUS AB ILLO*, and is said to signify a man of Arms wounded by a Lance in the Genitals; notwithstanding painted heads or horns are not to be feared, as *Perillus* his Bull, whose terror was so great, that there was none to try the experiment on but the Inventor thereof, *VENTER NON CORNU TIMENDVM*, denoting the just desert of the contrivers of evil, *INGENIO EXTERIOR FVNERA DIGNA MEO*. The Horn is Fortitude, *HIS SECVRVS*, and was born on the *Helmets* of many worthy Captains, as a peculiar cognizance. And the Prince of *Salerna* having builded a sumptuous Palace in *Naples*, on a Pinnacle whereof in the forefront he erected a pair of horns, with a Motto in *Italian*, which in *English* is rendred:

Horns.

*I wear the horns which each man sees by view,
And some men wears them too, yet scarce believe it true.*

Bugle horns.

Implying thereby to quip a certain Nobleman, who talked dishonourably of a Lady, having himself a Wife suspected, *CONDIGNAMERCES*. As for the Bugle horn, it is born by the Counts of Horn as an Emblem of Forestership; and among us both by Forsters, Huntles, Waits, and many other, as Guardians, and as having free Warren of the Kings gift. As for Oxen, they are born either whole, as in *Oxendens* Coat, as a note of men of great possessions. In the Heroical times *Homer* not mentioning money, but so many Beeves, who says, that the golden Armour of *Glaucus* was worth a hundred Beeves; and the copper Armour of *Diomedes* worth nine, and the incomparable Shield of *Achilles* *Vulcan* had framed:

Oxen.

*A herd of Oxen then he carv'd with high rais'd heads,
forg'd all
Of Gold and Tin for Colour mix'd, and bellowing
from their stalls;*

Four

Four Herdsmen followed after nine, Mastiffs went in herd;
For all the herd upon a Bull that deadly belloved.



The Bull supported the Arms of King Edward the Fourth and Fifth; and also Richard the Third, who used also the white Boar.

Argent an Oxe passant Sable, with a Collar Ermine, and a Chain OR.

The Oxe was the Ensign of the Carthaginians as well as Egyptians; and the Minotaur was among the Ensigns military of the Romans, quia non minus, inquit Festus, occulta esse debent concilia ducum, quam fuit domicilium ejus labyrinthus. Hercules his dragging the Cretan Bull by the

horns, what is signified but *CRETÆ INFENSVM*, and in all his labours tended to Virtue: by this was signified in particular *literatam Virtutem summo studio amplectitur*. And by his cleansing of the *Augean Stable*, that held the dung of three thousand Oxen for thirty years together, he shewed how he *malitiam voluntatis Virtutum studio in bono inflectit*. The heads of Bulls are born either caboched, that is, fore-right, as in the Coat of Morgan of Tredeger, and of Sanders in Surrey; or else joyned with part of the Neck, which is either Erased or Couped, all which are Ensigns as well of Reward as Labour; for in the digging the foundation of Carthage, there was found the head of an Oxe, which was a presage of a fruitful Soil, and of a City laborious, and always subjected, both which qualities are implied in the Shield of Oxewick, whose Cheveron, as it yoketh the Ox heads, it is between. So by the benevolence of Jupiter it springs with Cinquefoils, *Bovis putrefacti sobolem esse apes*.

Bulls heads.

¶

And

*And if thou Herds and Steers delightst to keep,
Or Goats that burn the Corn or fleecy Sheep,
Seek pleasant Groves.*

Lambs: ?

Rams.

Ovid. Me:
lib. 5.

The Golden Fleece is the Ensign of Jason: and Lambert bears three *Lambs* Argent, it being the signification of the name, viz. fair Lamb; would the last had been *PARENTI SIMILLIMA PROLES*. Some will have the name to signify famous, the Captain of the flock wants not Arms; for an onset he makes a retreat, *UT VALIDIVS*: and many times leaves his Fleece behind, *VELLERA PRO DAPIBVS*. The Egyptians worshipped Jupiter Hammon under the form of a Ram, denoting the first Bearer to be a man pious and humble:

*Duxque gregis dixit, sit Jupiter unde recurris,
Nunc quoque formatus Lybis est cum cornibus Ammon.*

And from the strength of the head of this Creature is taken the military Engine called a *Ram*, three whercof are born by the Right Honourable the Earl of *Lindsey*; and as the *Ox* is the Symbol of Agriculture, and the *Goat* of Fecundity: so this is of strength, and the *Lamb* is of meekness and utility, whose *wooll* is not the spoil, but the reward they owe to man, who causeth it to be died in the several Colours whereof he makes his Coat, even from the *Crown* of the head to the sole of his feet, making him esteemed as honourable even from the goodness of his Coat, & *quicquid in eo reperitur*.

Hunc homines decorant quem vestimenta decorant.

Which if it be adorned with *Gold*, it shews him to be noble, or some invincible *Heroe*:

Vni

—*Vni siquidem nil deperit auro
ignibus.*—

Even in this fiery Artizans Shield this Bearing was obvious
as appears farther :

**When in a passing present Vail the famous Artzman led
Upon a goodly pasture ground tith Flocks of white fleec'd sheep,
Built Stables, Cottages and Coats that did the Shepherds keep.**

Dove-coats being in the Coat of *Sap-coats*, but as an Ensign Dove-Coats,
of an ancient Mansion-house. And *Rates* beareth three field-
gates, as the preservers of their flocks from stray.

The *Afs* is called *Afinus*, as *Nicholas Vpton* noteth, from *A* The Afs.
or *sine* without, and *finis* which is sence. It is an ancient Bea-
ring appropriate to *Mars* : and though *Scipio* the head of
the *Cornelian* Family was thought to affront the Judge to
whom he offered a *Shee-afs* for security, the unlading of it
made him rather smile then take it amiss, paying ready mo-
ney for his Land, and purchasing to himself the name of *Afi-
nus*. It denoteth the Bearer thereof to be *hominem pium &
mansuetum verbis & operibus suis blandientem* ; forgetful of
injuries, and prepared to suffer much improbious and unjust
calumnies, *SEMPER AD ONVS* ; but being laden with gold
it is able to enter the strongest Fort, and so may signifie one
that overcame by present pay, which though *TARDE, SED
TVTE* ; for though the *Ears* were the reward of *Midas* for
stupidity, they also are the Cognizance of *Dimock*, as a
Champion. The first of the *Scipio's* was Master of the *Horse*, as
this of the *Afs*, which brings to mind the *Boar*, who above
all

Sable a
Boar passant
Argent,
tusked and
crined OR



all other Animals is armed *Cap a Pe*, this Labour of *Hercules* overcoming the *Erimanthian Boar*, being none of the least, at the sight whereof having astonished King *Erithonius*, by which was signified *Virtutis constantia omnes superat difficultates*.

All his twelve Labours, if he had not performed, he could not have become immortal, *TV NE CEDE*

MALIS, sed contra audentior ito. It

is called *Verris* among the *Latines*, *quod grandes habet vires*: it signifieth the Bearers to be subtile and strong Warriours, whose property is rather to dye in Battail, then to save its life by flight, *MORI POTIVS QVAM DESERERE*; and it is a numerous Bearing in the Shields of Martial men, for that very cause, *DEPASCITVR ET EXTERMINAT* is the effects of War. The *Phrygians* bare a Boar, and *Mesala Corvinus* a Sow. The Coney is a little Creature, yet build its holes in the rocks; denoting little in power, yet prudent in domestick occasions: and the Hare in its current posture noteth *FVGA SALVTEM*, and it hath this property, *ASCENSVS LEVIOR*. 'Tis born both by Coney and Conesbye, as a *Rebus* to their Names, and as persons being long dwellers in their ancient possessions, accomplishing great things by small beginnings. Neither may the Squirrel be forgot among the small Creatures, born in Arms by the *Lovells*, *Creswells*, and *Woods*, *Kel-seyes* and others, it being a little Creature that is satisfied with small things, and knows how to sail with every wind, *ALTERAM INVASIT SPIRITVS*. It also signifieth an industrious person, that cracks the shell to come at the kernel; *VINCIT SOLERTIA VIRE*s, to teach the Bearer that of *Amilius lib. 1. Ingenium hominis omnia domat*: and to bear such small Creatures is, *Gerere aliquid privatum*.

He that beareth an Ape may imply one that happily hath de-

Coneys.

Hares.

Squirrel.

destroyed such a one that *COMPLECTENDO NECAT*; or ^{Dec.} else one that like the *Alchymist*, who in trying to imitate Nature, *SE IPSAM SEDUCIT*, that either embraceth the world so close, that he hurts the issue of his better parts; or else so prodigal as to spend his estate to purchase to himself the title of a *Philosopher by fire*.

Opposite to the *Ape* is the *Ermine*; the one being nasty ^{Ermine.} and treacherous, the other pure and innocent, whose skin is worn as an honourable covering, because *IN PVRO TANTVM*. It is the Arms of *Britainy*, and is a white creature, having but one spot on the tail thereof, and hath this property, *POSITVS MORI QVAM FOEDARI*. It principally signifieth virginity of mind with beauty of body; *Rara est adeo concordia forma, atque pudicitia* saith *Juvenal*. Quere whether or no *Teudor* remaining with the Duke of *Britain* all the time of *Edward* the Fourth and Fifth, did not occasion their bearing of their Lion OR, and the Field parted *per Bend sinister Ermine*, and *Erminees* as remaining under the bounty of the Duke: and though half the field was black with white *Ermins*, as being under the sinister fortune of Princes; yet the *Lion* being raised and *Rampant*, became victorious under King *Henry* the Seventh. The *Lion* denoteth power, and the *Ermine* honour, and so *astimatio genere valet, non magnitudine*.

The *Mole* or *Want* may represent one who hath been condemned to perpetual imprisonment; or such who all their life-times were servants, but were at liberty in death, though indeed *Twisleton* beareth them in point of good Husbandry, as may be seen by the band and *Mole Spade* in the *Crest*: and we know what *Solomon* concluded, when he went by the field that was grown over with weeds. The *Want* hath ^{Mole:} fingers, least the Idleman should want: and it hath no eyes, that the Husbandman might see to that. It hath a black and a soft skin, who is always born proper, while others bear terrestrial *Tortoises* with a white and a hard shell. So doth *Gaudy* in ^{Tortoise.}

a green field, as a sign of a blessing to the Meek; for they shall inherit the Earth. *MANERE DOMI ET TACITAS* is modest prudence, *GRADITVR NON EGREDITVR*. And when his King or Countrey requires, *CVM TEMPORE REDIT*. As for the *Urchins*, they are born also in point of possession by *Abrahall* of *Urchinfield* in *Herefordshire*. And the *Herris's* of *Shropshire* armed on the defensive part *UNDIQUE TUTUS*. And the *Porcupine* is *VNDEQV AQVE MVNITVS*; *Claxton* bearing three *Porcupines*, and augmented with a *Canton*, for the proper valour of one of that name. *SPES ET VITAMEN IN ARMIS*; for he that hath much hath care, and he that hath little hath hope, *par est fortuna labori*. The man of Honour will not so soon part with his Arms, as the *Beaver* with its Stones, *VT VITAM REDIMAT*; and why should *Proud* boast of three *Otters* in his Arms, seeing *SÆVIT IN OMNES*, every one threatening present death to the *Fishes* in their mouths, and death can perfwade where none can:

Ovid. *Elc.*
lib. 31

Omnibus obscuris injicit illa manus:

And which is more.

Virg. *Geor.*

—Beasts fly his fiery darts,
Deject with trembling fear the proud:st hearts.

Badger.

To bear the *Badger* or *Brock* is in memory of some stratagem performed in the night, as some of the family of *Brogh-ton* of *Staffordshire* affirm. But I rather believe it to be in allusion to their name, as *Broke* beareth it; or else for the delight the Bearers had in hunting of the *Badger*, in following the advice of *Virgil*:

Oft hunt the Hare and Deer with full-mouth'd Hounds,
And thrust forth Boars sheltred in wood-land Grounds.

Such

Such is the Honour of Arms, that the Muse of *Virgil* all along hath advanced Rural Exercifes even with the Gentility, and fo is duly placed upon his Monument :

— *Cecini Pafcua, Rura, Duces ;*

— *Swains, Tillage, Arms I fung.*

Himself alfo fings the Rife of *Gentility* in the firft Book of his *Georgicks* :

*None to the fcorned Plow due honour yields,
Swains preft for Souldiers leave neglected fields,
And crooked Syths to Swords transformed are.*

Hay of Scotland, from whom the Earl of *Carlile*, bearing three Escoutcheons Gules, and a Plow yoke, in memory of him and his two Sons, that with their Plow-yokes in their hands, repulted the whole Army of his Countreymen flying from the face of their Enemy, and in a narrow paffage caufed them to return, by which means they gained a notable Victory; onely this by the way, that where *Beasts* of prey are born in Arms, 'tis a fign of fome atchievement in the field; and where domeftick things are born, 'tis a fign of peace.

*Under a fpreading Beech thou Tityrus fet
On flender reeds doft rural Notes repeat.*

As for other imperfect Animals that were the work of this Day: What is fignified by the *Bee*, but *SIC VOS NON* ver.
VOBI, and they that rob them of their Honey, *PRO BONO*
MALUM? If they take Arms, *PRO REGE EXACUUNT*,
and at beat of Drum, *CONGREGANTVR SONITV*, and in
the time of peace *MELIORA LEGIT*. The *Silk-worm* *MVN-* Silk-worm,
DI SEMINA SERVAVIT. He that bears the *Scarbee*, Scarbee,
fhews he is one that hath quelled fedition *MAGNO CVM*
E 2 MVR-

Caterpillar.
Camelion.
Snail.
Grasshopper.

MVRMVRE. And the wicked are like to the *Caterpillar*, *DONEC CONFICIAT*. The *Camelion* *NEC SPE NEC METV*. And the *Snail* is the Emblem of Vertue, *FERT OMNIA SECVM*. The *Grasshopper* *PRÆVIDERE NESCIT*, and signifieth a musical Person which hath *A PECTORE VOCES*; yet because it sung in Summer, the *Ant* bid it go hop in Winter; Go to the *Ant* thou *slugard*, saith the Wise man, *QVOSCVNQVE POTEST*: and it is so prudent, that *CONDIT IN ANNUM*. The *Spider* *NVNQVAM OCIA TVR*; and though they be but small, *DISCINDVNT MAGNA*. The *Salamander* represents integrity, which will last in the fire of affliction:

Salamander.

Nempe illa sa manet semper & integritas.

Frog.
Horseleech.
Wasp.
Mice.
Fly.
Glow-worm.
Moth.
Toads.

Mecenas had a Frog to his device that liv'd both on land and water. True love is like the *Salamander*, whose Motto is *DVRBO*, and the *Horseleech* *MORDENDO SANAT*. Calumny is like a *Wasp* sting, *NON PENETRANT*. *Mitford* beareth three *Mice*, and represents the condition of a wicked man, *FORIS PVGNÆ, INTVS TIMORES*: and so the *Mole-want*, *ATRIS OBSCVRA TENEBRIS*. The *Fly* is the Emblem of Impudence, *ET ABACTA REDIT*. The *Glow-worm* *IN TENEBRIS LVCET*: and the *Moth* that playes with the light, represents *BREVIS ET DAMNOSA VOLVPTAS*. The *Toads* were born in the *French Arms*, in memory of a Victory obtained in a field full of them.

Thus have I run through *Adam's Shield* charged with the whole Creation, of which you have the testimony of *Holy Writ*, that all things *God* had made was good. So that if the Gentleman thinks not his Coat good enough, neither in the *Mental* nor *Colour*, let him now see the first Monarch in the world without a Coat, yet adorned with red *Earth*, as a *Colour*, & like unto his *Maker*, and so *DIVES SINE AVRO*, He had a rich soul, holding the whole world in capite from his Creator, and having every creature in his subjection, the whole Crea-

Creation being the *Great Seal* of Heaven, and man the *Privy Great Seal*, who in imitation of his Maker did also at first ordain *Rings* as Symbols of the Heavens, without any thing graven thereon, and afterwards assumed Arms thereon, and so DISTINGVIT ET EXPRIMIT, which after they began to be in use and request, There was none at *Rome* under the degree of a *Knight* or *Gentleman* that carried *Rings* on their Fingers; insomuch as a man might know a *Gentleman* from a *Commoner* by his *Ring*, like as a *Senator* was distinguished (from *Gentlemen* wearing *Rings*) by his Coat embroidered with broad *Gards* of *Purple*, such kind of *Borders* being, as it were charged with *Sovereign Ensigns*, did distinguish the nobleness of the Bearers, though it did diminish the Bearing: *Hamlyne Plantagenet*, base Son to King *Henry* the Second bearing a *Border* with *Lions*, called *Enurny*, a word proper for *Beasts*, born in a *Border*. And *Henry Courtney* Earl of *Devonshire*, and *Marques* of *Exceter* bare *Enurny* of *Lions*, and *Verdoy* of *Flower de Liz*, as an augmentation of Honour. *Verdoy* is a word proper for any kind of *Vegetable*. *Jasper* Earl of *Pembrook*, half Brother to King *Henry* the Sixth, bare a *Border Enaluron* of *Martlets*. And *Henry Fitzroy*, base Son to King *Henry* the Eighth, bare a *Border* quarterly, *Purslew*, and *Counter-compony*. *Enaluron* is proper for *Birds*, and *Purslew* for Honourable *Furrs*, bordering *Garments*, as the *Judges*, *Doctors*, &c. and plain *Borders* may well be born by such among us, as answer to the *Tribunus plebis* (among the *Romans*) or *Protector* of the *Commons*, the Field being enclosed by it. And there is another sort of *Borders* which charged with *Bezants*, or called *Entoyre*, born by *Richard* Earl of *Cornwall*, and King of the *Romans*, all of them being *Ensignes* of Nobility of their Parents, and distinctions of Honour. All the *Senators* did not wear *gold Rings*; for many of them (as *Pliny* notheth) as had born the *Prætorship* to their dying day.

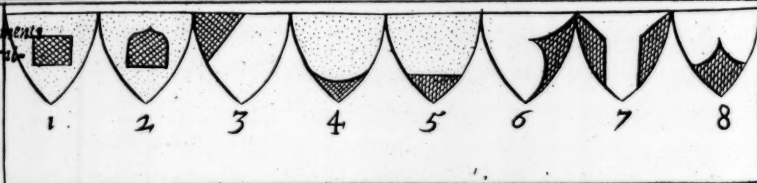


Sable a
Border Ar-
gens:

Rings.

Plin. l. 33.
cap. 2, 3.Kercher O.
bil. l. 2. c. 5.

day, wore no other *Rings* but of *Iron*: and certes these *Rings* signifie the middle degree between the *Commons* and *Nobles*, as mankind is between the *Angels* and *Brutes*. The *Decuries* of Judges in criminal matters wore onely *iron Rings*, and were simply called Judges, and not men of Arms, which was appropriate to those Troops that served on horseback, none being allowed to wear *Rings* but such as were free-born: and for *Seals* they had sundry figures, pourtraictures engraven thereon. And among the *Greeks* Kercher saith, *Græci porro Symbolum vocabant Annulum, & Latini signum, quod vasis literisque imprimere solebant, ad judicandum rem alienam, non aperiendam; unde & sigilla originem duxisse videntur, antiquorum ad nostra usque tempora deducta.* So that by all which I have spoken from the agreeableness of the principles of Nature with this Art it is enough to prevail with any candid and ingenious Nature, to allow certain marks of Gentry and *Rebatements*, where there is cause; the *Delfe* for him that eats his words, the *reversed Escutcheon* for him who evilly entreats a woman, the *Point dexter* for one that is his own Trumpeter, the *Point Champain* for him that shall kill his Prisoner, the *plain Point* for him that telleth a lye, the *Gore sinister* for Cowardice, the *Gusset* for him that is given to effeminacy, and the sloathfull person is rewarded with an *Escutcheon perforated*: but man being in honour became like the beast that perisheth, which is the reason I have placed the *Rebatements* here.

Rebatements
in Heraldry.

Quem

*Quem dies vidit veniens superbum,
Hunc dies vidit fugiens jacentem.*

Who after his Fall did recover himself by the most accomplished liberal Sciences of *Arithmetick*, *Musick*, *Geometry*, *Perspective*, *Pictor*, *Fortification*. The Sciences of *Motion* and *Time*, *Cosmography*, *Astronomy*, *Geomancy*. And so it is easie to discern what was the *Colour*, and which was the *Mental*, and he needed no *Arms*, while he did want no *Coat*, the Creatures being subject to him, while now he is become subject to them in the succession of the Signs, as *Manlius* hath it :

*Namque Aries Capiti, Taurus Cervicibus haret,
Brachia sub Geminis censeantur, Pectora Cancro ;
Te Scapula Nemæe vocant, teque Ilia Virgo;
Libra colit Clunes, & Scorpius Inguine gaudet;
Et semur Arcitenens, genua & Capricornus amavit ;
Cruaque defendit juvenis vestigia Piscis.*

But methinks I hear the little World claim his Gentility from his Sovereign, *Et formavit Dominus Deus hominem expulserem de terra, & insufflavit in faciem ejus spiraculum vite, & fuit homo in animam viventem*. And as if he were yet ignorant in *Heraldry*, blaming his Descendents for bringing him in the last place, to whom by virtue of his *Charter*, to rule over the &c. He is Gods Vicegerent, *qui habet honorem Gen, 2: Cali, & Terræ, & Solis, & Lunæ* : and being able to know the Creatures by name, is able also best to know the Language of *Arms* ; for

*I know not which the compleat world to call,
The senseless world, or man the rational.
One claims compleat in bigness and in birth,
Saith she's compleat for man, was last brought forth.*

Man

Man speaks again, and stands in his defence,
 Because he's rul'd by reason, not by sence.
 But reason wont prevail, the senseless arm
 Thinking that naked man can do no harm.
 But he by reason plainly doth denote
 He can both Arm and likewise thrash their Coat,
 Bearing their spoils upon his glittering shield,
 And hence it comes we say he bears the Field,
 Whereon perhaps some savage Beast was slain,
 And by this means did an Atchievement gain.
 Virtue with Vice are vary, and do note,
 Armed with virtue is the better Coat.

Bucol: Eccl
 4.

“ And great Atchievements of thy Parents learn,
 “ And what true virtue is thy self discern.

Selden's
 Titles of
 Honour:

Nobility or Gentry is nothing else but an inheritance of remarkable estate, and virtue derived from Ancestours, which in the considerations of Philosophers was grounded on natural and moral Nobility, or on that which was as proportionable to what we in the later times call Nobilitas Christiana, as the height of virtue in Paganism could be to the best exercise of Religion. The Names of God in Scripture were preserved among the Phœnician Theology, translated by Philo Biblius, as witnesseth Origines sacre, the darkness on the face of the deep: the Creation of Angels, and of Mankind out of the Earth. Yet there can be no question (as Selden farther observeth) but that they handled civil Nobility or Gentry, which by the Academicks, or Platonicks, and Peripateticks, especially reckoned among external things that are good, and by the Stoicks among such as are indifferent onely. Vossius conceived, That the memory of Adam was preserved among the old Germans, of whom Tacitus speaks, *Celebrant antiquis carminibus Tuistonem Deum terra editum, & filium Mannum, originem gentis conditoresque.* Either by Tuisto Adam is understood, who was formed of the Earth, and by Mannus Noah: or otherwise by Tuisto God may be

be understood; and by *Mannus Adam: Cernos*, or *Saturn*, under which name the *Greeks* preserved the memory of *Adam*, all confessing to have been a Man, and that the first of Men: *Saturn*, they say, was the son of *Heaven and Earth*; that is, a *Mettall* and a *Colour*, a *Heroe*, he taught Men *Husbandry*; so did *Adam*, beside the power which *Saturn* had, and was deposed from, doth fitly set out the Dominion of Man in the *Golden Age*, which he lost by his own folly: all Ensignes of wilde beasts, Instruments of labour, being then useles.

*No Earth shall Harrowes feel, nor Vine the Hook,
And hardy Plowmen shall their Steers unyoke;
Nor Wool deceive with artificial dye;
But in the Meadows Rams in Scarlet lye:
Or else their Silver fleeces turned to Gold,
And Princely Purple simple Lambes infold.*

The Golden
Age.

And as *Adam* is said to hide himself after he had sinned, so *Saturne* was so called from *Sator*, to hide the memory of *Caine*; was preserved under the name of *Aysing*, or *Aysing*: the first Contryman, or *Husbandman*, who with his brother *Ayes* built Houses; and the foundation of a *City*, is attributed to *Caine*: the memory of his Wife was preserved under *Vesta*, both because she was the Daughter of *SATURN*, i. e. *Adam*; and that she is said to find out the first way of Building Houses, and the necessity thereof, was *OPES NON ANIMUM*; every Mans House being his *Castle*, *PERIMIT ET TUETUR*: and where Houses and Castles were increased *MOENIA SURGENT*, it became a *City*; every Tower whereof *VIRES ANIMUMQUE MINISTRAT*; and every *Columnne* the emblem of constancy, *RECTITUDE ROBUR*; and every *Spire* sheweth *PER ARDUA VIR-TUS*: *Castleward* is signified by Sir *John Robinsons* new Coat, being a *Lyon of England* on a *Tower*, &c. *Port* beareth three *Ports*, every *Gate* thereof *SECURITAS ALTERA*; the *TEMPLE* and the *Exchange* *PATENT OMNIBUS*; and

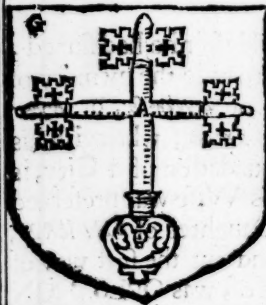
Masons
work in
offices.

The Smiths
Craft.

Gules across
double clauve
Argent.

Science of
Musick.

the *Bridge* *MOLE SOLIDATUR* *Iron-Bridge*; having the *Water* current under the *Arches*: and thus at first *Ensignes* of Nobleness arise out of the dirt; and like the *Lime* thereof *PERFICIATUR IGNE*, that *Tubal Caine* gave first occasion to the name and worship of *Vulcan*; the first being the instructor of every Artificer in *Brass* and *Iron*: *Vulcan* working at *Forge* for Honours sake, quenched not the *Coales*, but *POTIUS AUGETUR*: the *Anvile* is borne by the name of *Smith*, *ICTUS REPELLIT*. The *Bellowses* are borne by the name of *Belgrave*, *PRESSIO SPIRITUS*: The *Hammer* that formes the *Crowne* deserves the *Crowne* in the *Black-Smiths* *Armes*, *PONDERE QUOQUE*: The *Axe* was a *Roman* *Ensigne* of Justice *LENTE ET BENE*. 'Tis easie to conjecture why a *Cardinal* beareth *Hinges*, *INNIXA VOLVITVR*; *Clovile* beareth *Nails*, because *KALLANT ET VULNERANT*: The name of



Lock beareth three *Locks*; and the *Pope* two *Keys*; and, wanting the *Supremacie*, is as if the *Lock* of *Christendome* can never be unlocked by his Holyness; *NEC SINE TERTIA*. *Law* is a *Lock* of three *Keys*, kept by *King*, *Lords* and *Commons*: thus much for the *Smiths* *Art*. Now for the brother of *Vulcan*, as neere relation as *Apollo* had to *Vulcan*, *Jabal* had to

Tubal-Cain, who was the *Inventor* of *Musick*, the *Father* of such as handle the *Harp* and *Organ*, which the *Greekes* attribute to *Apollo*; by observing the strokes of the *Hammer* he found out the *Harpe*, *MINORA MAJORIBVS*, the benefite



of concord : The *Organ Pipes*, borne by the old Lord *Williams* of *Tame*, what did they signifie, being joyned with four *Crosses*, but **VARIETATE CONCENIUS** ? The Consent of *Christian Religion*, with *David's Harpe*, in His Majesties Dominions of *Great Britain* and *Ireland*, whose blessed returne adds to the *Musick* **VOCEM DABIT ALTERA**

Gules, three
Pipes, three
Pipes OR
by Green-
will, Earle
of Bath.

CONCORS ; where every one may now sit under his own *Vine*, first planted by *Noah*, whose Memory was preserved under the names of *Janus* and *Bacchus* : *Bacchus*, according to *Diodorus*, was the first Planter of *Vines* ; and *Janus* was represented in old Quoin with two Faces, having seen both the Times before and after the Flood ; and on the reverse the fore or hinder part of a *Ship* : hence comes the Ensignes both of *Marchants* and *Mariners*, *Mercury* being the President of *Merchants* ; *Canaan*, the son of *Cham*, was the same with *Mercury*, the son of *Jupiter* : and, as his Curse was, That he should alwayes be under Servile Employments ; so *Mercury* his Wings were the *Ships* of the *Phœnicians*, **VELIS REMISQUE** ; They fetch their Pedegree from *Canaan*, and his being the God of *Trade*, shewes the great Marchandice of the *Phœnicians*, to bear the *Anchor* **ET JACTA SALUTEM**, and to bear the *Ship* as *Meires* doth, **ÆTERNUM FLUCTUAT NEC REQUIES ULLA**, where there is much is care ; where there is little, there is hope : he that sits at *Sterne*, **DIRIGIT** ; and he that *Sailes* by the *Chart*,

Navigation.



IGNOTAS DOCET USQUE VIAS ; the colour of *Purple* is attributed to *Mercury*, as the *Tyrian Merchant* ; and the *Flower deluce* is the difference for the sixth Brother, and on the top of the *Scepter* shewes the power of his *Caduceus*, he being the Father of *Eloquence*, and of

Astronomy.

ASTRONOMY; the *Levell OMNIA EQUAT*, and the *Plummet DIRIGIT DUM GRAVAT*, and the *Scales RERUM PONDERA LIBRAT*, and the *Globe COELESTE MONSTRAT*.

Scripture
Truths under
Profane
Story.

Reverence and admiration are the first spurs to knowledge, Nobility arising (like springs, of poor Originals, and mean Beginnings) and Gradually increasing to a greater magnificence and splendor, till it arive to the degree of *Princes*: Neither (as *Selden* saith) *Can I imagine, that any expression doth more summarily denote the conceptions of the Philosophers concerning Gentry, as also the estimation that it had in their civill considerations, than that Quadriparted division of it in the Scho. I of Plato; as first, such as were borne of Good and just Parents: so the Phœnicians Antiquities seeme to have preserved the memory of Abraham sacrificing his Son, out of that Story which Eusebius produceth, where he relates, how Saturn, whom the Phœnicians call Israel, when he reigned in those parts, and had an only Son, called Jeoud of a Nymph called Anobret, being under some great calamity, did sacrifice that Son of his being cloathed with a Royal Habit, where is described a Royal Person, called Israel: and that Abram should be counted a King in those times is nothing strange, considering his Wealth, and what petty Royalties there was in those times, which was the second consideration, When the Parents were men of Power, or Governours, their children also they called Nobles: God commanding Abraham to sacrifice his onely son: Jehid is the same with Jeoud, and that Sarah was meant by Anobret; the Original of the Name implyes i. e. *Ex gratia concipient*. Saturns dividing his Kingdome between his three Sons, Jupiter, Neptune and Pluto, having peculiar resemblance to *Shem, Ham and Japhet*: Those were also called Noble whose Ancestours had Command in the Wars, or from any of those Games, wherein Crownes were rewards to the Victor: Whence came the Wreath, worn on the Helmit of Atcheivements: *Nimrod or Belus* was the most ancient *Mars*: the memory of *Josua* and *Sampson* was preserved under *Hercules Tyrius*; the memory*

memory of *Jacobs* long Perigrination was preserved under *Apollo's* banishment; and, being a Shepherd under *Admetus*, *Callimachus* mentions a strange increase of Cattel under *Apollo's* care; so was it with *Jacob*; the memory of *Joseph* in *Agypt* was preserved under the *Agyptian Apis*, in the forme of an *Oxe*, or *Golden Bull*, for the great Benefits received from him: there being no symbole so proper, it being the custome of the *Agyptians* to preserve the memories of their great Benefactors by some symbole to Posterity; hence they are called *Insignia*; the *Oxe* plowing of the Ground signifieth labour: and by the *Plow* HINC



FRUGES, ET OPES; the *Flaile* PREMIT UT PURGET; the *Harrow* AEQUAT DUM LACERAT, and is the embleme of Justice; the *Sithe* JUVENES CERERE COGIT; to bear the yoke with *Joseph* SERVIENDO REGNO: and *Serapis* had a *Buskel* upon his head, to signifie MINUS CUM MAGIS; and so *Joseph* was advanced, the

Instruments
of Husbandry.

Gales; a
Plow Ar-
gen', and a
Chief Ermine.

wheelles of his fortune CONVERTUNT NON EVERTUNT, and like the *Mill* roinds, signifie though they are turned round; yet, in *Turners* Coat, it signifies Men fixed to their Centre, and such as wear themselves to serve their Countrey: *Sep-tuans* bears three *Fanns* to Winnow with, QUIBQUID LEVE EST REJICIT; *Joseph* learned no vice in *Pharaohs* Court: *Naamah* may come in for *Minerva*, as the inventor of *Spinning* and *Weaving*, whose *Wheele* ROTANDO PERFICIT.

Mill roinds.

Lastly, him they called *Noble*, that had his own inbred Dignity and Greatness of Spirit, of all which this is the best kind of Nobility; among whom *Moses* (there having been never any, no more than a Man, more Noble than *Moses*, for greatness of Spirit; refusing the *Crown*, while a Child, and born in Servitude in *Agypt*) whose memory is fresh among the *Canaanites*

naanites

Naanites in the Story of *Bacchus*; a *Dog* being made the companion of *Bacchus*, which was the signification of *Caleb*, who so faithfully adhered to *Moses*, all whose *Atcheivements* in the Sacred Story being exactly Traced in the *Origines Sacrae*. So that what hath been said among the bearers of *Armes*, some bear them as notes of their *Parents Merit*, others as signes of their *own Spirit*; some are stirred up by the Imitation of *Ancestours*, to magnificence and splendor, like the several *dayes Creation*, wherein every one had an *Honorary Attribute*; the *First Day* being as you have seen *Egregius*: the second *Speſtabilis*: the third *Perfeſtiſſimus*: the fourth *Clariſſimus*: the fifth *Illuſtris*; and the sixth *Superilluſtris*, by reason of the *Nobleman*. And you may plainly ſee (as *Politicians* ſpeak) there is a *Nobility* without *Heraldry*; a natural *Dignity*, whereby one *Man* is *Ranked* with another, and *Filed* before him, accordingly to the *Quality* of his deſerts, and preheminance of his good *Parts*: Though the corruption of theſe *Times*, and the *Bias* of this preſent *Practice* wheeles an other way; thus it was in the *fiſt* and *Primitive* *Common-Wealth*, and is yet in the *Integrity* and *Cradle* of well-ordered *Politics*, till corruption getteth ground; *runder* deſires labouring after that which wiſer conſiderations contemne; every one having liberty to amaffe, to heap up *Riches*, and therewith a liſenſe or faculty to do, or *Purchase* any thing.

Gentility
without *Heraldry*.

Religio *Medici*.

Perit omnes in illo cujus Lous eſt in Origine Sola.

Concluſion

Conclusion of this Chapter

**To Doctor Baldwin Hamley Esquire,
and of the Physicians Col-
ledge London.**

S I R,

THe Physicians of the Princes Body, Constantine in old time honoured with the Title of Earles; whereof those that had been Professors of Law, and other Sciences twenty years together, deserved by the Law to be made Earles, by the twelfth Book of the Code: and though now they are without that Dignity, yet Divinity, Law and Physick, are as it were the three Graces of Humane life; and are set in Prima cera, in the first place of the Table; and to honour the Physician is a debt. Precedency at first proceeding from priority of Birth, among Men that were of equal Dignity; and afterward Priority of Choise, or Creation, among men of the same dignity, gave the Precedence: as the several Eminency, or Honour in secular Offices was esteemed by the nature of the Employment, by the long or short Robe, by the usefulness of them to the State, and of the Power joyned with them. Of how much use the Physician is, is not at all doubted; and of what honour may appear by that Instrument of Doctorship of Philosophy and Physick, produced by the learned Selden, &c. wherein, beside all the Priviledges and Honours due to a Doctor of Philosophy, and Physick, it is also granted, Sibique
libros

libros clulos & apertos, biretrum in capite, annulum in digito, osculum pacis, ac sedem five cathredam, omniaque & singula Doctoratus insignia: *All these you having received, made you one of the Long Robe; and the Paludamentum of your Ancestors shew Ut accinguntur omnes operi: and as a Cheif in your Profession the Roe is current above the Fesse, (and the Nature of the Stars is submitted to your Candid Interpretation; and like a Mullet of Six Points Excitat & dirigit) is hastning to things above; and it is your happines to be born and framed to virtue, and to grow up from the seeds of Nature, rather than the inoculation, and forced Graffes of Education.*

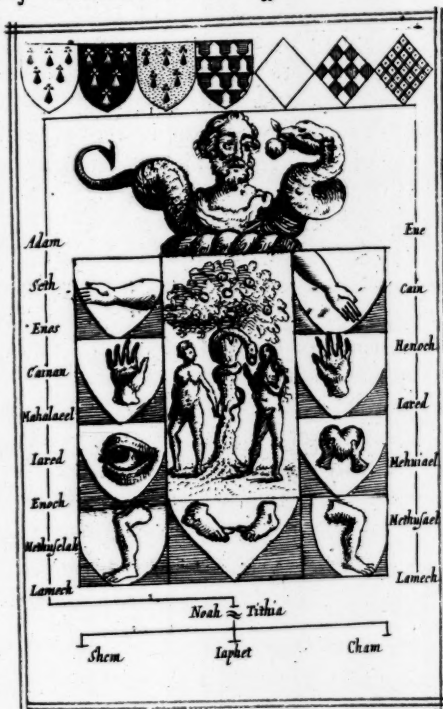
Now

Of Precedency.

NOW, having thus Run through all the Natural Charges usually borne, or that possibly may be borne on the Sheild of Nobles; there yet remains the *Nobleman* himself, as the *Emperour* and *King*; who, though he be reckoned among his Nobility, because he should not be puffed up with the Glory of his Place, and conceive, he were of more Excellent Mould than the rest; though indeed we are all one: yet, he is, both by the Ordinance of God and Man *ὁ ὑπερίσχυς* (as the Apostle termes him) among them, that is, Supream Sovereigne above the rest: I have therefore reserved the *Last Chapter* for himself only; who, as the Head hath vouchsafed to make them, as it were, Members of his Body, and so by them derives the power of his Government; the *King* having the Precedency and *Protoclisie*, or fore-sitting in all Assemblies: and such others as have *Precedency*, or *Fore-sitting*, have it by the Princes indulgence. The *Queene* Shining by his beames, hath the like Prerogative as Himself hath: after Them, next in Place, are the Kings Children; among whom the Male is ever Preferred before the Female: and among the Male the Eldest have the Preheminency in going, sitting, speaking, respect, &c. after the Kings Children follow in the next Rank *Dukes*, then *Marquisses*, then *Earles*, then *Viscounts*; and lastly *Barons*: all which have Dignities either Heritable or Granted, by the Bounty of the Prince, whereupon their Nobility was founded; even as the first Man *Adam's* was in *Paradise*, as followeth.

As the
Lords Treas-
urer, Pr. si-
dent of the
Council,
Privysent,
Great Cham-
berlain,
High Consta-
ble, Earl
Marshall, L.
Admirall, L.
Steward of
the House, L.
Chamberlain
&c.

*Now a New Race from Heaven descends to Earth
O Chast Lucina aid the blessed Birth.*



Spes in Cælis, Pes in Terris.

CHAP.

CHAP. X.

Of Man, in consideration of his Ecclesiastical and Civill Jurisdiction, as the end of the Creation; and considered in his Military and Politicall Profession, both in an un-Armed and naked condition, and an Armed and Cloathed Indowment.



Among the Noble Romans they did alwayes set the Statues of their Ancestours before their houses; *Ut eorum virtutes non solum posteri legerent sed etiam imitarentur*: and at Funeral occasions caused them to be carried before the Hearse. The like example shall I set before them that claime Gentility from Adam, whose Spade pleades for the Ancient Trojan Sheild: Neither

Argent, an Orle Gules.

doth it disparage Gentility to aske, Who was the Gentleman when Adam digged?

*Serranus to the Plough did set his hand;
Thatch'd Houses were by the Lictor entred, and
The Fafces hung on Willow Posts; the Corne
Inn'd by a Consul; and he who had worn
The Trabea till'd the Ground.*

*Boys Translation of
Claudian,
in 6Æneid.*

And *Eves Spindle* pleads for the *Lozeng* bearing of the *Lady*; the *Mans* Atcheivement being gained in the *Field* abroad, and the *Womans* at home.

*Whilst his dear Wife her web weaves fine and strong,
Shortning long Labour with a pleasant song.*

Ridley's
View.

Parts of
Mans.

The Daughters of Great Houses, so long as they Marry to any that are in degree of Peeres, retain their Fathers dignity; but if they Marry under the degree, then they lose their Fathers Place, and follow the degree of their Husbands; which notwithstanding is practised otherwise amongst us: though indeed *Homo mensura omnium rerum*: his head is the symbole of right reason, being the seat of his soul; ANIMA INTERNA RECLUDIT: the Heart is the fortress of Fidelity; HIC MURUS AHENEUS ESTO: the Hand admonisheth the bearer FIDE ET VIDE; so as to look to himself: the open hand is PROCUL AB ICTU; and the Clutched Fist HIS GRAVIORE: an extended hand denoteth Reason; a Clutched Hand force; Rhetorick can perswade, Philosophy convince: the extension of the Right Hand is in signification of a Peace-maker, according to Quintilian, *Fit & ille habitus, qui esse in statu Pacificator solet, qui protenso Brachio manum inflexo pollice extendit*: and, as Kercher saith, *Per manum dextram extensosque digitos hominem liberalem & sincerum*: The Roman Ensigne, under Romulus, was a bundle of Grass tyed to a Pole, which was called Manipulus, and was afterwards changed into a left hand; and the Souldiers which were under one Ensigne were called Manipulares; of which Ovid Faistor. Lib. 3.

*Pertica suspensos portabant longa Maniplos,
Unde Manipularis nomina miles habet:*

According



According to Tully, *Fidem publicam dare, id est, Dextram*: Under the Ensigne of the Red Hand are all our Barons to this day; whether to signifie the Sons of Adam, or else as Plutarch hath it, that since Noahs Flood that Neoptolemus, the son of Achilles, having made a Plantation in the Realme of Epirus as these did in Ireland,

Argent, a sinister Hand Gules extended in pale.

the Auxiliary help by the Open Hand, or more truely, it being the Armes of the Ancient Kings of Ulster in Ireland; however, to be distinguished by Colours is honourable, as appeareth by the same story of Achilles his son, having left behind him a succession of Kings, which from him was called Pyrides, as much as to say Red, and the Father was surnamed Aspetos, that is to say, Mighty or Great; PROBANTUR FORTE IMPETU: the benefits of the Gods were expressed by a Right Arme naked, and their Anger by a Left Hand Armed: Naked sheweth innocency; in his hands was no instruments of Cruelty. The first Man being Quartermannus, bearing four hands, viz. Male and Female; and Tremain, three, as a note of Power; or as Maynard or Maine beares it in signe of sincerity, *Per Statuas judicum manibus carentium oculosque in terram dejectos, & per oculum apertum hominem bonum & justitie servatorem*. The Eye is the Index of the Minde, and signifieth wisdom; Polyphemus was feigned to have but one Eye in the midst of his forehead, and near the throne of the Understanding; which being put out by Ulysses, denotes his being overcome by greater Wisdom, PLUS MENTEM QUAM MANUS; and as Plutarch saith, like as Painters make no reckoning of any other part of the body, so they take the lively countenance, in which consists the judgment of their Manners, or Dispositions; so they must give us leave to seek out the Signes and Tokens of the Mind, only by these Armorial marks, referring you to others to Write the Warrs, Battails, and other things they did: The Welsh Men will perswade you that the Coat of Griffith is three

Campus An-
thropomor-
phus.

3 *English Mens heads*, answering to those of the *Gaules*, when they would have surpris'd the *Capitol* described on the *Shield* of *Aeneas*: and *Tudor* claimes part of the same *Archeivement*, the one being *Armed*, the other *Dis-armed*; and both described proper, onely the *English Man* hath more *Metall*:

Their Beards were Golden, Golden was their Hair.

The *French Man* had more colour, being in *Armes*.

They in brancht Cassocks shine with gold, their fair necks be adorned.

Others again among the *Britaines* bear *Childrens heads*, contrary to *Hercules*, who strangled *Snakes* in his *Cradle*; whereas these contrarily, are like to be strangled by the *Snakes* about their *necks*; whose *Tradition* is, that a *Childe* was borne so in that *Family*: but I rather think it from the name *Vachan*, that is little in the *British* language.

PREMAT NE PERIMAT is to crush the *Serpent* be- times, and to use the *Foot*, before it grow too strong for the *Armes*; which if *Eve* had done there had never been any *Naked Women* borne in *Armes*, no, not the *Head of a Maiden*: but, since they are borne by *Marrow*, it sheweth the power of *Love* with *Beauty*; and by *Thirkeld*, as having released a *Lady* from *Imprisonment*, as themselves relate. Thus have I shewed you the *Human parts* disjoyned, and *naked* by which you may perceive, that **MENS UNA SAPIENS PLURI- UM VINCIT MANUS**. Now I shall proceed to shew you them joyned, and *Armed* with *Clothes*; so that in the middle of the *Scheame* you see our *First Parents* standing impailed, the *Man* being *Baron*, and the *Woman* the *Femme* side: and on the *Mans side* you have the *Choice* of *Shields* to defend, being honourable *Furrs*, or *Skins* of *Beasts*: and on the *Womans side* you have as many *Lo-sengies*, call them *Spin- dles* if you please: the first side is *Ermin*, *Ermines* *Erminois*, and *vary*: the *Womans*, the first is *Togam splendenter can- didam*:

Honourable
Furrs.

didam: Suppose it if you please a Linnen Garment, first Spun from *Flax* (before the use of *Wool*) **PULCHRITVDINEM COMPLENT**, making a *Garment* fit for her Beloved: *Quis est iste, qui venit de Edome*, saith the Prophet *Isaiah*, *tinctus vestibus de Bosra* & *valde speciosus est in stola sua*. Linnen *Vestments* being used both by the *Hebreus* and *Egyptians*, were made by *Women*, and was accounted more cleane and pure than that was flaid off other *Animals*; and therefore worne by the *Priests*: the *Orate* was a Linnen *Vaile* to cast over his head; his *Miter* was of Linnen, as the Poet testifieth;

*Vestments
Ecclesiasti-
call.*

Nunc Dea Linigera colitur celeberrima turba.

The *Flamins* wore a *Cap*, in the top whereof was a *Rod*, with a little *wool* upon it; and the *Tunica*, or long *Coat* was weaved at *Dalmatia*, and figured a *Cross*: the *Succinctorum* was a Linnen *Girdle*, and the *Phanon* was a *Towel* or *Handkercher*, to be worne in Church. Among the *Romans* the *Prætexta* was worne till seventeen years of *Age*, being of party colours, as *Joseph* was; and the *Toga Virilis* was not imbroydred with *Purple*, and was called *Liber*, and is a signe of *Virility* among the *Romans*, and fitness of *Busines*, it being more large than the *Prætexta*: there was also *Sagum Andromidis*, and *Cuculli*, *Cassocks*, *Mantles* and *Coats*; the *Cassocks* being continued, as also the *Coat* and *Maniles*, as peculiar to *Man*; and the *Lozenge bearing* to be in the second *Garment*, peculiar imbroydred for *Honourable Women*, as we shall finde in old *Monuments*: parts of *Garments* are worne

*Garments
Politieall.*

also in *Armes*, as the *Virgins Sleeve* is said to be for a *Love cause*, as testifieth Sir *Henry Spelman*, concerning the *Coat* of the *Hastings's*; *Quam Clypeus author cum olim in amore esset ut atrocius vindicaretur in Hostem domina gratia protulisse fertur in aciem*; 'tis the symbole of *Youth* and *Maidens*: neither was it wanting in the *Shield* of *Achilles*, wherein the *Arts-man* had framed a *Dancing place* full of *Turnings*.

*Argent, a
Mantle Sa-
ple.*



The

That was like the Admirable Spaze
 For fair Halted Ariadne made by Dedalus,
 And in it Youths and Virgins Danced, all young and beauteous,
 And glewed in one an others Palmes Weeds, which the Winde
 did Toss
 The Virgins Wore.

How the
 Armes of Wo-
 men ought to
 be borne.

The difference being this, that Maidens weare their Coats
 of Armes in a *Lozenge* single, and in their *Sleeves*, *Nobilitas*
sub amore jacet, according to *Ovid*; and the Mourning
 for Maidens being worne, joyned to the sleeve under
Love: Neither are *Marryed Women* denyed their Coat,
 though both are denyed a *Helme*, or *Crest*; they being fitter
 for the *Spindle* than the *Sword*.

Apta quidem telæ, sed inepta est femina telo :
Indignumque viro subdere cola collo.

Therefore the lone Woman, or *Widow* beareth her Armes
 also in a *Lozenge*, but under *Covert* Barne, joyned with
 her Husbands.

————— *Nec Turpe marito est*
Aspera pro charo bella tulisse thoro.

And therefore is that side of the Woman also joyned to
 his *Sleeve*, as it were for Protection from his *Armes*; and he
 must have Coverings from her Art, the *Reele* for her *Varne*
IMPLICATA DISTINGUIT, and signifieth negotiation.

Molilitate viget, ziresque ACQUIRIT EUNDO.

Three *Hanks* of *Cotton* is born by the name of *Cotton*,
 and makes a good Coat :

Sic

Sic vos non vobis veller a fertis oves.

As of Daughters, so of Widows of Peers, while they live ^{Ridley's} sole & unmarried, they retain the nobility of their husbands; ^{View.} but if they marry, then they are invested with the condition of their second Husbands, be it honourable or otherwise, which notwithstanding is practised contrarily amongst us. *Investure* is the same that we call *Creation*, *Adam* having a Grant of Tenure to the whole *Creation*, with all Rites and Solemnities thereunto belonging, so long as he bare Allegiance to his Lord; and his Posterity have right of *Succeſſion*, about which *Heraldry* is conversant: and when every one knows his own Coat,

*The Fates conspiring with eternal doom
Said to their Spindles Let such Ages come.*

FitzWilliam his Coat what doth it signifie but a Texture of Art and Ingenuity, *ALBESCIT UTROQUE?* and *Lozengy* is a pavement of *Mosaick* work. *Crew's* Coat is a type of the *Golden Age*, being fretty, and embroidered with *Caterfoils*, as a Coat of *Cloth of Gold*, *NON PLUS QUAM OPORTET*; for such had Honourable Persons their *Mantles* of, either *Cloth of Gold* or *Silver*. *Lozengy* also represents the foundation of Sciences in the *Golden Age*, *Omnibus Natura fundamentum dedit, semenque virtutum; omnes ad ista omnia nati sumus.* Take the true Gentleman habited with virtue, By his *Hat* is signified Christian Religion, *ESERVITUTE LIBERTAS*: and his *Shoe* signifies his military Profession, *TERRETVR ET TVETVR*; and he that follows the steps of his Ancestours *VESTIGIA PONIT*, sicut qui ad patriam tendit. And he or she that inherits the Mothers virtue, hath a right to *Quarter* their Mothers Coat. The *Litvits* skin was of pure white *Furr*, & the *Episcopal Pall* is a *Garment* worn over the shoulders, made of *Lambs skins*, to denote Innocency, and it is the form of a *Y*, as the Symbol of Virtue. Thus have we found the first man clothed,

H h

and

and hence the Coat. But now let us see him armed, *Deus exaltavit eum virtute Brachii sui*. To bear the naked Arm shews the power of Divine Assistance. The Armed is an augmentation of Honour. The armed Arms is a fit Bearing for *Armstrongs*, and the armed Legs for the Isle of *Man*, not onely representing the form thereof, but the Domination of *Man*, both in the *Vegetative*, *Mineral*, and *Animal* world, every Leg being armed with a *Spur*, which EXCLAT ET DIRIGIT, Art helping Nature in the Kingdome of *Minerals* by distillation, MOVET ET IMPELLIT, and from the *Lymbick* of his study endeavours COLLIGERE UTILIA, helpeth Nature in the Kingdom of *Vegetatives* by Science, and grafting of *Trees*. Hence comes pruning hooks to be born in Arms, and cultivating of the Earth. Hence come *Spades*, *Shovels*, *Plows*, *Harrows*, which if you would find the applicable Motto's, see my *Sphere of Gentry*, and Art supplies Nature in the Kingdom of *Animals*, in the Generation of *Bees*, hatching of *Eggs*, administration of *Physick*. Hence comes the Bearing of *Bee-hives*, jokes for *Oxen*, every thing being subjected under his feet, and then man is *Augustus*, take him in his *Regalia*. The Crown signum est legis & regiminis: and *Wisdome* saith, Accipient regnum decoris & diadema speciei de manu Domini. It is a

Regalia.
Crowns.

Or on a Pale
Buttelled
Sable an
Imperial
Crown pro-
per.



reward to Virtue, and so is REGNI DECORA POIENTIS. The Imperial Crown MANET ULTIMA COELO. But those of *Dukes*, *Marqueses*, *Earls*, *Viscounts*, or *Lords* pass away, SIC OMNIS GLORIA MUNDI. The mural and naval Crowns were VICTORI DEBITA both by Land and Sea: and as they were made of Gold were taken out of *Pluto's Arcana*. And *Saturn*, though he was King

in the *Golden Age*, hath devoured his Children, & hid their

Coat

Coats in the dark corners of Antiquity, hath notwithstanding left among the many prerogatives of *Princes Crowns*, a right to be in a large capacity of doing good, and bestowing *Sovereign Ensigns* upon deserving men, then which there is none can possibly be more gratifying to an ingenious nature, then these marks of Honour, whereby this Art is able to prevail with those candid natures, so as to allow there was *Nobility* in *Adam's* time, who was a King: & though the *Scepter* of old was OLIM ARBOS, yet it had *Scepters* *POTESTAS DEO*, & beareth it *SERVIENDO REGNAT*: and now for Honours sake 'tis made of Gold, and flowered on the top, to shew mans threefold Dominion; his *Scepter* is IN OMNES CASUS; *Virga & Sceptrum reditricis potestatis, qua regitur.*

—And Conquerours laws ordains,
For willing Realms, and Heaven with valour gains.

The Mound NE COMPLEAT ORBEM, though it represents the world, and is now an Augmentation in the *Mound:* Coat of the Lord Bennet, as a Secretary of State. The purple Robe represents increase of Prosperity, Power, and Honour, even in the very swadling clothes of the Child of Honour; the Ring *LIGAT ET DEORAT*, and the King's Ring: Seal *QVOD DONAVIT NON AMITTIT*. The Prince is created with a Ring and a Virge, to espouse and govern. The Chancellour beareth the Purse, as the peculiar Ensign of his Office, which *RETINET AD USUM*. The Lord Great Chamberlain beareth the Keys of the Kingdom, *Notes of Administration* and the Lord Chamberlain of the Household, neither of them for Pontifical Authority, but as the Ensigns of matters of Trust and Authority. The Constable or Master of the Souldiers among the Romans, being next in Authority to the Consuls, before whom was born the Fasces, like as before the Chamberlains and Treasurers is born the white Staff, all whose Arms I have ensigned with the Note of
H h 2 Ad-



Luna, or Honours

Administrations : as first *Edward* Earl of *Clarendon*, beareth *Azure* a *Chevron* between three *Lozenges* *OR*, ensigned with a *Mace* and *Purse*, as *Chancellor*.

2. *Algernon* Earl of *Northumberland* beareth *Quarterly*, *Percy*, and *Lucy*, within a *Gartr*, ensign'd with a *Staff* as *Constable* *pro tempore* at the *Coronation*.

3. *Thomas* Earl of *Southampton* beareth within a *Gartr* ensigned with a *Staff*, as *Lord High Treasurer*, his Arms *ut ante* page 160.

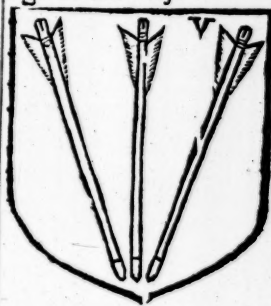
4. *James* Duke and *Marquess* of *Ormond* beareth *OR* a *Chief indented* *Azure*, within a *Gartr*, and ensigned with a *white Staff* as *Lord Steward*.

5. *Mountague* Earl of *Lindsey*, beareth within a *Gartr* *Argent* three *battering Rams* proper, armed and banded *OR*, his *Ensign* the *Cross Keys*, as *Lord Great Chamberlain*, and *Staff*.

6. *Edward* Earl of *Manchester*, *Lord Chamberlain*, beareth his Arms within a *Gartr* the *white Staff* and *Key*, as a note of his Administration. And the *Staff* also is proper to *Sir Charles Berkley*, as *Treasurer* of the *Household*, and to *Sir Hugh Pollard* Knight and *Baronet*, *Controller* : neither are these Notes proper to *Political Government* onely, but to man as he

he is in a double capacity of governing, both *Civil* and *Ecclesiastical*. His first consideration I have already touched, but take him as a sacred person. So *Seth* at the ALTAR is SOLI DEO, crowned with a Miter, LIBRATA REFVLGET. The *Crossers* staff, ERRANTES DETINET. The Bells of the Sanctuary, DAT PULSATA SONVM. So Porter bears three Bells; it may be on a Religious account, chusing rather to be a Door-keeper in the House of God, then to dwell in the Tents of the wicked. The Lamps in Lamplew's Coat CVNCTIS AEQVE LV CET. And the Incense-pot of Aaron DUM ARDET RE-DOLET. And the military Christians fights under the sign of the Cross IN HDC SIGNO, furnish them Arms, and

*Ecclesiastical In-
stru-
ments.*



INVENIENT MANUS: furnish him with a Quiver, HÆRENT SVB CORDE SAGITTÆ: with a Shield NE LÆDAR: with one Arrow INFRINGIT SOLIDO: with more OMNES IN ALBUM. If Arbalaster bear a Cross-bow in a field Ermine, it may signify he may shoot before the King, as well as Archer, alias Boys, the first bearing it with reference to his name, and

*Port three
Arrows OR
flighted and
headed Ar-
gent.*

the second changing his name with reference to his skill in Archery:

*Boasting at once his skill and sounding Bow,
Hear suddenly what great things did foreshew.*

Acestes having shot before Eneas his Arrow fired, and was rewarded by him with a chafed Cup of Anchises: as Argenton beareth three Cups in token of an honourable Tenure of Wimondley in Hartfords, which our Lawyers term Grapp

Several Te-
nures.

Grand Sergeancy; namely, that the Lords thereof should serve unto the Kings of England upon their Coronation Day the first *Cup*, as it were the Kings *Cup-bearer*, which Office is now divolved on the *Allingtons*. *Littleton* where he treats of *Feuds* or *Tenures*, so far forth as they are used in England; such as are all those that are called in *Latine* *Feuda militaria*, and *Feuda Scutiferorum*, which are by the Laws of the Land termed by the names of *Knight-service* and *Escuage*, whereof some are temporal, others are perpetual. Temporal are such as are annuities to *Lawyers* for Counsel: *Pensions* to *Physicians*, Fees for keeping of *Towers* and *Castles*, &c. And perpetual, are such as a man hath by Grant from the Sovereign or Lord of the Soil, to have, hold, use, occupy or enjoy Honours, Manors, Lands, Tenements, or Hereditaments to him and his heirs, upon condition that the said party, his heirs and successours do homage and fealty to his Lord, his heirs or successours for such honours, &c. Of *Feuds Regal* some are *Ecclesiastick*, as for *Archbishops* and *Bishops*, who holding them, have right to bear *Miters* and *Crofters*, *Staves*, *Palls*, &c. Others are Civil, as *Dukedomes*, *Earldomes*, *Viscounts* and *Lords*, to whom belongs part of the *Regalia*, as *Crowns*, *Swords*, *Staves of Authority*, *Parcere subjectis & debellare superbos*.

Cups

Pheons.

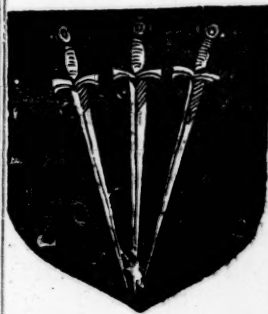
The Cup being the Symbol of Royal Dainties, is here a military Reward. The *Arrow-head* what doth it signifie but a setting apart to the Kings service, as is continued in the Custom-house to this day? Sir *John Harrison* one of the Farmers of his Majesties Customes of *London*, bearing five *Pheon* heads on a Cross, which they bare long before the separation to that Office, perhaps as having won the Prize among the Games that were rewarded by the Prince:

Æne.

'Aeneas straight all those would exerrise,
The nimble Shaft invites, and plac'd the Prize.

Some say Harbottles Coat is three Clubs, and denotes Clubs.
Valour: so the Club is SVI VINDEK; and

When shame and well known Valour force revives,
And headlong everywhere he dares and drives.



The Victorious had a Sword Sable three
and Helmet: by the Sword is un- Swords Ar-
derstood military Faith, FLEXV gent point in
PROBANTVR: and those in the Pile Raised
Shield of the Pawlets do denote Or.
VIRTVS BELLI ET SAPIEN- Swords.
TIAPACIS. The Helmet is the Helmets.
Ensign of Counsel; hence that of
Tully, Parvi sunt foris arma nisi
est consilium domi: the Helmet of
Pluto being first invented, because

Caput tegitur quod occulti verticis Symbolum est. Sometimes Sable a
it stands fore-right, to denore Helm t Ar-
command: so in the Sovereigns gent Ensign-
Ensign sometimes side-long, to ed with a
note Attention. So in Esquires Garland
and Gentlemens Helmets, 'tis Gramine.
Visure, as a particular gesture of How Hel-
the eyes, seeing they are the mets are
dix of the mind, there being born.
passion of the mind but some par-
ticular gesture of the eyes may
shew it: albeit they may be al-

tered by the soul, when it is willing to conceal its passions.
So the barred Helmet is note of a great Lord or Privy
Coun-



Councellour, *POST MVNERA BELLI*, and was not wanting in *Achilles* his *Shield*:

All this he circled in the *Shield*, which pouring round about
In all his rage the Ocean that it might neber out.
This *Shield* thus done he forg'd for him such Currets as
out-shin'd
The blaze of fire; a *Helmet* then (through which no steel
could find
forc'd passage) he compos'd whose hue a hundred colours
took,
And in the Crest a plume of Gold that each breath str'd he
struck.

Arms.

'Tis said that the *Lacedemonians* invented the *Helmet*,
and *Moses* the *Crown*. *Mantles of Estate* were first invent-
ed for use, as *Tents* by *Lamech*, *TECTVM MILITIBVS*
AMPLVM. *Epeus* invented the *battering Ram*. The use
of the *Shield* was to defend the Body, *ETIAM POST FV-*
NERA CUSTOS. Of the *Gauntlet*, *TEGIT AC FERIT*.
Scudmore beareth three *Stirrups* to mount the War-horse,
and *Devic* three *Chirvaltraps* to dismount the Horseman.
Some Arms are offensive, some defensive, all of them in
the *Atchievement* of a *Knight*, with his *Sword*, *Helmet*,
Gauntlets, *Shield*, and *Crest*, and *Mantles*, he becomes a
man of Arms; neither is the *Tassels* thereto appending to
be slighted, seeing it represents either his own military
Girdle, or else his *Horses Bridle*, by which *REGIT ET*
CORRIGIT. *Knightley* beareth a *Lance* as a man of Arms,
IN FULCRUM PACIS. And *Penyman* three broken
Spears, *VULNUS OPEMQUE GERIT*. *Crests* are the
onely *Ensigns*, *UT COGIT IN HOSTEM*. The *Chima-*
ra which *Bellerophon* conquered, was *ens Rationis*. Of the
people of *Solimi* under three Generals, *Arius*, which fig-
nified a *Lion*, *Trosibis* the head of a *Serpent*, and *Arsalus*
was a young *Kid*. And thus have we found out how these
Signs

Signes came to be called *Armes*; *Jupiters* stealing *Europa* in the forme of a *Bull*, because the same word signifies a *Ship*; the fetching of the *Golden Fleece* was nothing but the robbing of the *Treasure* of the *Kings of Colchis*: and the *Syrack* signifieth both a *Fleece* and a *Treasury*; and the *Bulls* and *Dragons* which keep it, were nothing else but the *Walls* and *Brass Gates*; the one Word signifying both a *Bull* and a *Wall*, and the other *Brass* and a *Dragon*: The *Ensigne* of *Foot*, *AUDENTES FORTUNA JUVAT*; and the *Standard* is so called, *Ad rem stabilem*; every common *Souldier* is at *Beat of Drum*; which *PERCUSSUM RESONAT*: and the *Trumpet ANIMAT EXANIMES*; the *Great Artillerie SONITUS AB IGNE*: And if the *Souldier* lose his life in the *Field*, he hath the *Honour* of a *Roman*.

Romans for Liberty their lives contemne.

—each shooke two *Alpine Spears*,
And for defence a mighty *Target Beares*.

The *Sheild* of *Pallas*, and *Helmet* of *Pluto* are defensive *Armes*; and the *Fauchion* of *Mercury* offensive, by which we conquer: And thus have I led you through the *Fields of Mars*, where the *Lanciers Burrs Arme* the *Wise mans Spear*, and the *Spear heads* are esteemed, since borne by *Price*, and now

Venus gliding through *atherial Spheares*,
The expected present to *Aeneas* beares;
The fatal *Sword* he drawing, did *Admire*;
And *Cask* with direful *Cretts*, ejection *Fire*:
His bloody *Corset* of a wondrous *Mould*
Pondrous he lifts, glistering with *Brass* and *Gold*,
Like a *Dark Cloud* gilt with bright *Phoebus Rayes*,
Which round about reflecting beames displayes:
Then his *Light Greves*, which purest *Gold* did *Gild*
His *Spear*, and wonders *Graven* on his *Shield*,

I i

And

Aeneis lib.
8.

And, what made me venter on such a Work as this, who am not able to gather the *Hyle*, or drops of all the Elements, to such a Noble Art, may be wondered at, considering I am faine to lay by my other employment, with the *Cyclops*, at the command of *Vulcan*?

*Cyclops lay by your several Taskes, he said,
Armes for a valiant Heroe must be made.*

Whereupon, understanding from the Captain of the
* *Britains*, of

*A spacious Grove, near Ceres sacred Flood,
With Hills surrounded, and a shady Wood:
The ancient Grecians, may we Fame believe,
Did to the rural God Sylvanus Give.*

(And appointed him a Holy Day:) Whether I was overtaken with the Pleasantry of those *Fields of Parnassus*, *Tempe*, and *Helicon*, or whether I was above my own *Sphear*, I know not; but I was supposed to be besides my self; and talked as if I had *Ants* at *Hipocrene*; and that *Calliope* was my *Mother*: though the *Poets* say, They were all *Virgins*: and I said so too; but they were Ravished by *Homer* and *Virgil*: The first was the *Herauld*, and the other *Painted* after his *Copy*; and therefore (I thought) I might make use of my *Faculties*: Whereupon I sent these *Lines* following to *Calliope*, taxing Her for being a *Goddes* to the *Heraulds*, and a *Step-Mother* to Me;

Ovid. Trist.
lib. 2.

*Inter tot populi, tot scripti millia nostri;
Quem mea Calliope laeserit, unus ero.*

Craving thus for the free use of my Profession: Seeing *Scipio Ammeratus* was allowed to *Paint Genealogies* in *Parnassus*, where I now Live, under the Protection of *Apollo*.

Ad Calliope.

Carpenters
Geography
Lib. 2. p.
269.
*Ad Matrem
Academiam*

Unkindest Mother, hath my former years
So much deserved your hate, or these my teares,
Thus to divorce me from my right of Birth,
To be a stranger to my native Earth?
Will you expose me on the common Stage,
To strive and struggle in an Iron Age?

Wad

Was better taught your Office than my fate,
 To make me yours, yet most unfortunate.
 And while I sate to hear Calliope sing,
 My Winter suddenly o'retook my Spring:
 Have I serv'd out three Prentiships, yet find
 My Trade inferior to the most humble Mind;
 Or am out-strip'd by Unthrifts, which were sent
 Free with Indentures, ere their yeares were spent?
 Have I so play'd the Truant with my houres,
 Or with base Ryot stained your sacred Bowers?
 Or as a Viper did I ever strive
 To gnaw a passage through your Womb to Thrive?
 That I am plucked from the Breast, to try
 What I can do, when as the Duggs are dry.
 Had I incourtred, as I once did hope,
 The God of Learning, in the Horoscope;
 My Phæbus would auspicious lookes incline
 On my hard fate, and discontents to shine;
 Now Lodged in a luckless House, rejects
 My former Suites, and frownes with sad aspects:
 Had I been born when that eternal hand
 Wrapt the infant World in her first Swadling Band;
 Before that Heraldry was taught the way
 To Rock the Cradle, in which Honour lay;
 My Learning had been Husbandry, my Birth
 Had owed no Tole, but to the Virgin Earth:
 Nor had I courted almost thirty years
 The Court of Honour with officious Teares;
 To Live had been my Industry, no Tongue
 Had told your Honours, suffer'd by my wrong:
 The fowle aspersions on my Calling thrown,
 They might, in right, acknowledge for their own;
 Only this difference, to Men wanting worth,
 They Sell Preferments, and I Paint them forth;
 Your Honour can't be brib'd, to Honour with a Kiss,
 Their Guilded-Folly; it deserves the Hiss:

Conclusion, or

*Accuse not my just Anger ; but the Cause
 Nature may urge ; but Fury scorns her Lames.
 O Pardon, Mother, something checks my spleen !
 And from my Pen takes off my angry teene :
 Revolted Nature by the same degrees
 Goes and returns ; begs Pardon on her knees :
 You are a Mirrour ; I'me by reflection taught
 To faine defects ; You Guilty are of naught.
 I, in my Calling , by your Indulgence Thrive ;
 Were they as just, as you are free to give,
 We all might share a portion of that Store,
 Which now the Sons deserve, the Slaves devour :
 Whose Will is seldome measured by the Law,
 But Power ; whose greatness your Edicts can awe :
 Slights thy Decrees ? O would Imperial Jove
 But once descend from his high Court above ;
 To see, th' Innocent and Maiden-hands,
 By his own Servants basely shut in Bands :
 And, hearing my harsh Bondage would set free,
 And their unkindness hate, and pity me ;
 Then to your Bounties I will turne my sight,
 From my dark confines to your Glorious Light.*

Scarce had I shut up this tedious Discourse , spent for the
 most part upon such Symbolical intimations which receive
 their efficacy from the fancy of the Contriver ; but surpris-
 ed with a deep melancholy of what I had so rashly written,
 I called my meditations to a strict accompt, to examine what
 motive should make me run so far to meet the ambition of
 my Countrey-men, or my own affection, the remembrance
 of some grievances, seconded by mine imbred nature, never
 taught to fawn on misprision , began to check my officious
 Pen as guilty of too much weakness , in meddling with that
 which belonged to the *Heraulds*, when suddenly as in a vision
 there appeared to me *Calliope*, the Goddess of *Herauldry*, who
 with

with a discontented Countenance, and harsh Language, seem'd to chide me in this manner.

Fond Son, who taught thy undeserv'd praise
To crown my Art thus with their thankless Bayes,
What Legacies bequeath'd that Soil to thee,
But fruitless hopes, and helpless poverty?
Which of those Worthies whom thou crown'st with Bayes,
Will e're thy wants relieve, or fortunes raise?
How oft hast thou drawn out thy precious time
To tutor in their Arms their youthly prime,
Who like respectless and untutored Swains,
With loss and obloquy reward thy pains.
Such are the Darlings whom thou mak'st to ride
In a triumphant Chair by Honours side.
Thus thou unwise giv'st immortality
To those whose base reproaches follow thee.
Even those thou knowest, thee they do accuse
To my disgrace and grief thy hapless Muse.
And vaunt'st thou still upon their Worship's Names,
That owe to me their worth, to thee their shames?
Thy wants inforce thee still with me to stay,
When each Pedant or makes or finds his way
To play and stake it at that lawless game,
Selling my Honours for to buy their shame,
By griping Brokers, since the fatal time
That fair Astræa left thy thankless Clime.
Thus thy admired Mistress, Charity,
Set strangers in her lap, and shut out thee.
Hast thou been honour'd by my sacred breath
Amongst rude Arcadians thus to beg a death?
Be rul'd by me my poor, but yet lov'd Son,
Trust not their smiles whose wrongs have thee undone,
Although the least among my learned Sons,
Thy fortune told thee that I lov'd thee once.

Carpenter
Geog. l. 2.
pag. 2672

Conclusion.

*Mount up thy mind, let not forc'd want conspire
 To sell thy Scarlet to a worthless Squire ;
 Nor grace with Minivere or Ermine, he
 That hates his Countrey in not loving thee :
 Or if thy Nature with constraint descends
 Below her own delights to practick ends,
 What greater glory can thy ashes have,
 Than thus preserv'd so near thy Mothers grave ?
 All thy endowments owed to my womb,
 Return them back, I'll there erect thy Tomb,
 And I will promise thy neglected bones
 A firmer Monument then speechless stones.
 And since my Art's restor'd to 'ts pristine hue,
 Which former times admir'd, ours never knew,
 I'll give thy milky Soul a Pen to write,
 Though all the world be turn'd a Preselyte.*

All this time as in a Fit of Phrensie I have spoken I scarce know what my self, I fear too much, to, or of my Countrey and Art, and too little for the present Purpose. Now as one suddenly awaked out of sleep, no otherwise then in a dream, I remember the *Occasion*, we have all a *Semel insanivimus*; and as a learned man of this University seems to maintain, No man hath had the happines to be exempted from this imputation. And therefore I hope my Reader will pardon me this once, if in such a general concourse and conspiracy of mad men I sometimes shew my self mad for company, having a *Licence* for it, concluding with that Proverb, *Nullum magnum ingenium sine mixtura insanie*. And if like *Phaeton* I have provoked *Jove*, view but the *Lightning* before and the *Thunder* after, and repeat but this Epitaph at my End;

*Hic situs est Phaethon, currus auriga paterni ;
 Quem si non tenuit, magnis tamen excidit ausis.*

I Have read this Tract of Mr. *Morgan's* intituled *Armilogia, &c.* and have corrected some mistakes therein, relating to particular Families. But as for the Body thereof, being Hieroglyphical and Poetical Significations and Derivations of all manner of Bearings in Armory; They are such, as in my judgement would have better fitted the Romantick and Knight-errant Ages, then this we live in, as being (to use the Phrase of a former King of Arms) pleasant Vanities. However it may possibly please some of that old fancifull humour, for whose delight and satisfaction I see no inconvenience to give leave for the printing thereof with those Characters, if either of the Provincial King of Arms shall agree with me for the publishing thereof.

Heraults Office
Feb. 19. 1664.

EDW. WALKER *Garter*
Principal King of Arms.

IN this Book are such and so many strange conceits and wild fancies, that I do not know of what advantage the Printing of it can be to any man, that soberly desires to be instructed in the true knowledge of those Marks and Ensigns of Honour, which are called Arms, as to the use and progress of them from their first rise and original; it giving no rational or historical Account thereof. But to those who are affected with Romances, it may, perhaps, be pleasing enough; and therefore, for their sakes I could be content it were Printed; provided that thereby I be not understood to allow and approve of it, much less to recommend it; in regard my discretion in so doing might, I fear, be called in question.

Feb. 21. 1664.

WIL. DUGDALE
Norroy.

Books of the **AUTHOURS** already extant.

London, King **CHARLES** his *Augusta*, or *City Royal*, of the Founders, Names, and oldest Honours of that City, an Historical and Antiquarian Work in Verse with Annotations in 4to. Printed *An.* 1648.

Horologiographia Optica, Dialling univerſial and particular, ſpeculative and practical, together with *Topotheſia*, or a feigned Deſcription of the Court of Art in 4to. Printed *An.* 1652.

The *Sphere of Gentry* deduced from the Principals of Nature, an Historical and Genealogical Work of *Arms* and *Blazon*, in four Books in Folio. Printed 1661.

Armilogia, ſive *Ars Chromocritica*, or the Language of Arms, &c.

Books ready for the Preſs.

The Genealogies of the Stocks and Families of the Noble Romans, Patricians, and Plebeians, gathered out of *Richard Strevinnius* and augmented from the Miscellanies of *Peter Servius* in 4to.

The Genealogies of all the Kings of *England*, ſince the time it was named *England* (viz. from King *Egbert* the firſt Monarch thereof) until King **CHARLES** the Second. 4to.

Patriarchæ, or the Scripture Genealogies amplified, pointing out the Beginning and Ends of the four *Monarchies*, and the Hebrew Moneths brought to ours, whereby may be known upon what Day of the Moneth the remarkable Actions through the *Old Teſtament* hapned, &c. Folio.

Flavius Vegetius Renatus his Institutions of Military Affairs, in five Books, Tranſlated out of Latine, &c.

The Author doth alſo adviſe, that he had and can ſtill procure ſeveral Pieces of *John Norden* his *SPECULUM BRITANNIÆ*, viz. *Kent*, *Effex*, *Surrey*, *Suſſex*, *Hampſhire*, the Iſles of *Whight*, *Gerſey*, and *Garnſey*.
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ЯОЕД

THE
V-indicative Mood,
SHEWING A
REASON
TRUE or FALSE;
WHY THE
AUTHOR
PRINTED
THE
LICENCE



Office offended
at Boswells He-
rauldry, Anno
1597.
*Sir G. Dethick
vide p. 41.

*Rue, thou art Mad, false, 'twas for want of Wit
To write a Book, 'twas they that Licenc'd it,
They did it right; 'Tis false; They did it wrong
That right to Heraulds; alwayes did belong.
Boswell did Write of Herauldry; and then
The * King of Armes was King of English-Men
and Pleasant Vanities on all He Writ:
yet wrong'd the Authour; 'cause he wanted Wit;
To Print a Book; with Licence from above
What was his Calling, yet had leave from Jove.*

Brook's

The V--INDICATIVE MOOD, &c.

Brook's could not Brook Britannia; Ask you Why?
 Camden a Painters Son, Writ Herauldry;
 Though I have heard it said; it may appear
 Britannia han't the Faults of Warwick-Shire.
 Vincent doth Rougerose prick; Rougecroix Cross him,
 Both Print their Books, but both are full of sin
 As Painters be; But if the King Exalt us
 We're then call'd Heraulds; quasi Herus altus.
 That is, High Masters that must Licence Thee
 Without two Kings; thy Book could ne're be free,
 If the old Greeks, like them, would not allow
 Ought that was New, what shall be Antient now?
 Upon whose Works might we safely look,
 To Read, and Con it as a Clafsick Book.
 Painters, to be Reveng'd, have found a way
 To right the Heraulds, wronging the Display;
 Joyning with Printers, ere their Act of Doom
 Could nip the Heraulds Buds so in the Bloom.
 Thou art not Wise but Just by this, I know,
 To Print their Sence since they would have it so,
 'Twas Wisely done, thou hadst a Just Intent;
 Least thou should'st wrong an Act of Parliament.
 But there's no Treason in thy Book, tis plain,
 Thou needs no Licence, give them theirs again.
 I hate such Kindness as offends, and his
 That Drawes my Picture Uglier than it is,
 Though gayly Drest: I value not a ruff
 The Gawdy Praises that must make Me Blush,
 And Dread to have my Name bedaw'd on Paper
 Fit but to light Tobacco-Pipes and Taper;
 Or else to Wrap up Wares of Little price
 In Chandlers, Shops, at best but Plumbs and Spice:
 Adieu all Writing Books, if so be that
 I Pine, when Hils'd, or when I'm Humm'd grow fat.

Brookes Writ
 against Cam-
 den, and Vincent
 against Brookes.

Guiliam's Dis-
 play spoiled be-
 tween a Prin-
 ter and a Pain-
 ter.

English Horace
 Published by
 Mr. A. B.

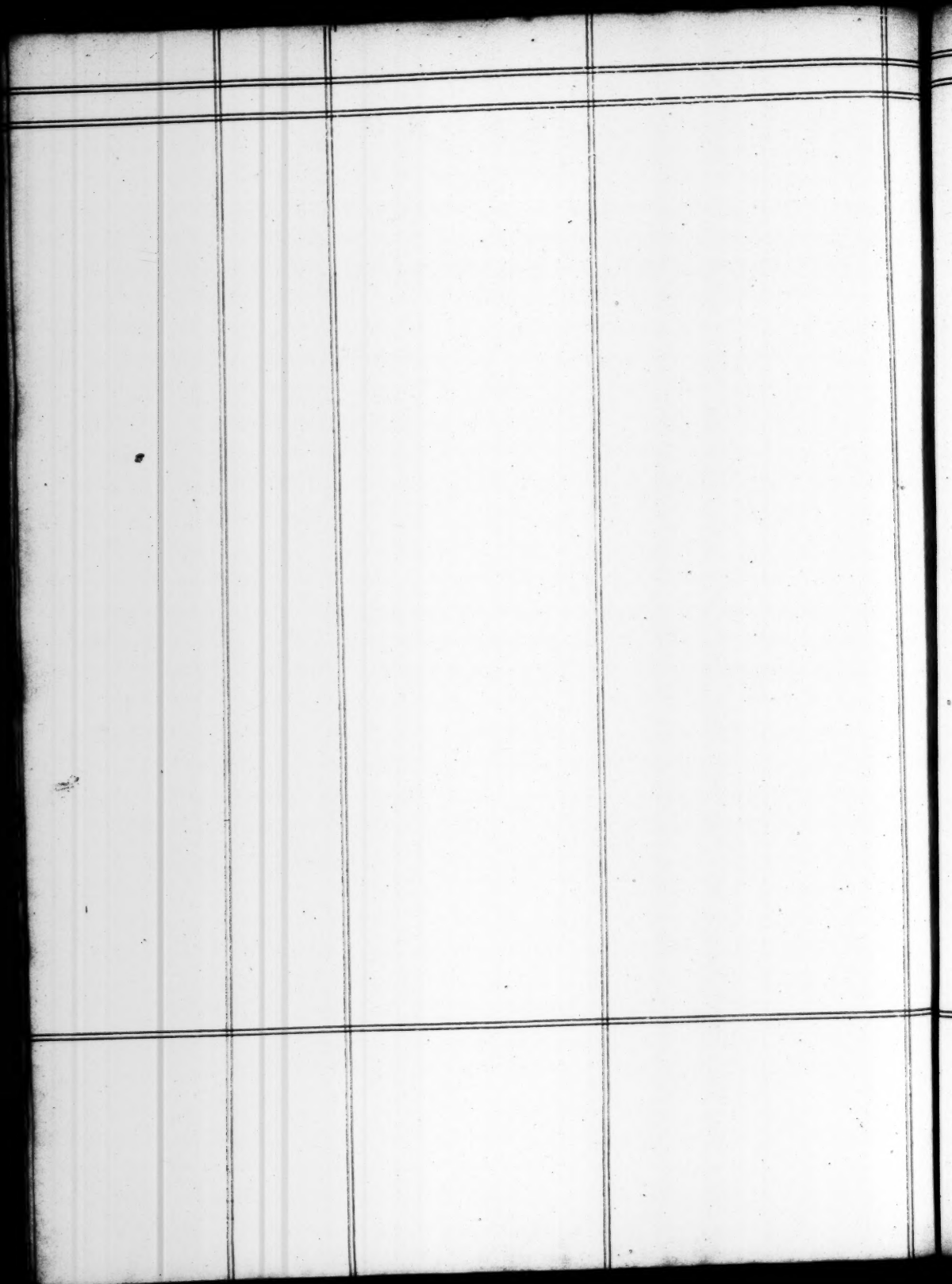
A TABLE of the KINGS

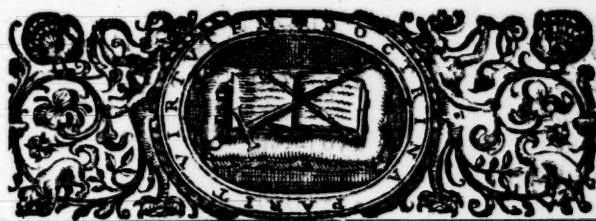
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THE THIRD
TABLE
OF THE
PRINCIPAL MATTERS
Spoken of in this BOOK;
And of the *Things* which are *Analogized*
by apt MORO's declaring the nature thereof.

ANALOGY is when things have a similitude or likeness of *Reason*, which *Euclid* calleth *proportion*, and the *Greeks* ἀναλογία: I have, for the accommodation of the Sons of *Honour*, essayed to give some *reason* of the bearing, and such *Coats* as are of one and the same *ordinary*, *charge*, or *both*, differing onely in their *colours*, may be said to have *reason* of *equality*; those again that are of the same *ordinary*, and different *charges*, have a *reason* of *inequality*; which also is of *greater inequality*, when the *ordinary* shall differ by *lines*, or *lesser inequality* when it shall differ by *colour* onely; for *curvy-line-figures* will have *reason* with *right-line-figures*, and *Lions* will have *reason* with *Wolves*, &c. according to their *postures* or *kinds*, or *colours*; nevertheless a one *colour* is preferred before another, and a *streight* line before a *crooked*, and a *Lion* before a *Wolf*; and there will be a *greater inequality* between a *Beast* and

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and a *Bird*, between *things* of the like kind and *things* of the same kind mixed with *things* of a different kind, or to have the same *things* differing from each other in the same Coat by different colours. So that what is good *Armory*, is to be understood in those *Axiomes* mentioned in the beginning; and in the order of *Nature* the *living* is to be preferred before the *dead*, the *productive* before those that want *generation*; and in the *living* the *sensitive* before the *sensless*, as *Beasts*, &c. before *Trees*; and in *things* sensitive the *reasonable* before the *unreasonable*, as *Man* before *Beasts*; and in *things* reasonable, *Immortals* before *Mortals*, as *Angels* before *Men*: in which consideration *Nobility* is agreeable to *Religion*, and Signs of *Nobleness* may be allowed in civil consideration to distinguish the *Noble* from the *Base*; and the Reader may know how good one Coat may be from another, if he duly consider what I have delivered in the two first Chapters, albeit the good doth neither dignifie the *bad*, nor the *bad* the *good*. The Table follows.

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ERRATA.

R Eader, by reason of this late Visitation the Author was separated from the Printer, and therefore prays thee to mend the most materials thus :

Pag.	lin.	Pag.	lin.
10	8 pallets	79	26 desertorum
15	purpureaque	91	2 INFUSA
12	15 Minium	7	CLARESCUNT
26	Praefatum	97	6 Volutati
23	5 flauds	102	3 CALULUM
97	11 Squires	133	10 Guard
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31	Seating	178	14 Nature
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63	15 Columnum	214	ult. Omnia
64	18 dele piece, and read it in the next line. Supremis	216	1 Clausos
		223	20 viridis

Pag. 22. the marginal Blazon should be read on Pag. 19. Chap. 4. the running Title mistaken; P. 177. in the margin read Purflew Ermine. 179. margin, at 3, r. Pallant, at 9, r. Queve.

